THE MOTHERS BLESSING.

OR,

The godly Counsell of a Gentle-woman, not long since *deceased, left behinde her for her* CHILDREN.

Containing many good exhortations, and good admonitions profitable for all Parents to leave as a Legacie to their Children.

By Mris DOROTHY LEIGH.

PROVERBS 1. 8.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

LONDON,
Printed for *Thomas Lambert*, at the Signe of the Horse-shooe neare the Hospital-Gate in *Smithfield*. 1636.

6

Case
C
696
.495

J 215

TO THE HIGH AND EXCELLENT PRINCESSE, the Lady ELIZABETH her Grace, Daughter to the high and mightie King of Great Brittaine, and Wife to the Illustrious Prince, the Count Palatine of the Rhine,

D. L. Wisheth all Grace and prosperity here, and Glory in the world to come.

MOst Worthy and Renowned Princesse, I being troubled and wearied with feare, lest my children

should not finde the right way to heaven, thought with my selfe, that I could doe no lesse for them, than every man will doe for his friend, which was to write them the right way that I had truely observed out of the written Word of GOD, lest for want of warning, they might fall where I stumbled, & then I should think my selfe in the fault, who knew there were such downfalls in the world, that they could hardly climbe the Hill to Heaven without helpe, and yet had not told them thereof. Wherefore I writ them the right

and

and ready way to Heaven, wel warranted by the Scriptures of the Old and New Testament, which is the true Word of God, and told them how many false paths they should finde, how they should finde them, and what care they should have to shunne them: if they tooke a false way, what a trouble they should have in turning againe, what danger if they went on: & of many doubts which the world would make without a cause, and how silent it would bee in danger. Thus when I had written unto them of these things, I was at much peace,

quiet, and contentment.

But as no contentment in the world continueth long: ſo ſuddenly there aroſe a new care in my minde, how this Scrole ſhould bee kept for my Children: for they were too young to receive it, my ſelfe too old to keep it, men too wiſe to direct it to, the world too wicked to endure it. Then in great griefe I looked up to Heaven, from whence I know commeth all comfort; and looking up, I ſaw a moſt angelicall throne of Princely Peeres, and peereleſſe Princes prepared for heaven, and yet by the appointment of God

God were here to comfort us on the Earth: then I perceived that this Throne was the joy of England; then I considered, that the higheſt blood had the loweſt minde; then I ſaw Humility looking downward, while the ſweet ſlips of her vertue grew upward: then, even then Princely Lady, I beheld your milde and courteous countenance; which ſhewed, your heart was bent to doe good to all. Wherefore, without feare, and with much faith, I adventured to make your Grace the Protectreſſe of this my Booke; knowing that if you

would but ſuffer your name to be ſeene in it, Wiſedome would allow of it, and all the wicked winde in the world could not blow it away. The Lord multiply his graces more and more on you, and vouchſafe unto you a numerous poſterity; in whom your Grace may receive much joy and comfort, and Gods Church, and true Religion, continuall defence and propagation.

Your Graces in all humble and obſervant duty:

D. L.

TO MY BELOVED Sonnes, GEORGE, JOHN, and WILLIAM LEIGH, all things pertaining to *life and godlineſſe.*

MY Children, GOD having taken your Father out of this vale of teares to his everlaſting mercy in CHRIST; *myſelfe not onely knowing what a care hee had in his life-time, that you ſhould be brought up godlily, but alſo at his death, being charged in his Will, by the love and duty which I bare him, to ſee you well inſtructed and brought up in knowledge, I could not chuſe but ſeek (according as I was in duty bound) to fulfill his Will in all things, deſiring no*

greater comfort in the world than to ſee you grow in godlineſſe, that ſo you might meet your father in Heaven, where I am ſure hee is, my ſelfe being a witneſſe of his faith in Chriſt. And ſeeing my ſelfe going out of the world, and you but comming in, I know not how to performe this duty ſo well, as to leave you theſe few lines, which will ſhew you as well the great deſire your father had, both of your ſpirituall and temporall good, as the care I had to fulfill his will in this; knowing it was the laſt duty I ſhould performe unto him. But when I had written theſe things unto you, and had (as I thought) ſomething fulfilled your fathers requeſt, yet I could not ſee to what purpoſe it ſhould tend unleſſe it were ſent abroad to you: for ſhould it bee left with the eldeſt, it is likely the youngeſt ſhould have but little part in it. Wherefore ſetting aſide all feare, I have adventured to ſhew my imperfections to the view of the world, not

regarding

regarding what censure for this shall be laid upon me, so that herein I may shew my selfe a loving Mother, and a dutifull Wife. And thus I leave you to the protection of him that made you, and rest till death,

Your fearefull, faithfull, and carefull Mother.

D. L.

Counſell to my Children.

MY Sons, the readers of this Book,
I doe you not intreat
To beare with each miſplaced word:
for why? my pain's as great
To write this little Booke to you
(the world may thinke indeed)
As it will be at any time
for you the ſame to reade.

But this I much and oft deſire,
that you would doe for me,
To gather honey of each flower,
as doth the lab'rous Bee,
She lookes not who did place the Plant,
nor how the flower did grow;
Whether ſo ſtately up aloft,
or neare the ground below.

But

But where ſhe finds it, there ſhe works
and gets the wholeſome food,
And beares it home, and layes it up,
to doe her Countrey good.
And for to ſerve her ſelfe at need,
when Winter doth begin:
When ſtorme and tempeſt is without,
then ſhe doth finde within

A ſweet and pleaſant wholeſome food
an houſe to keep her warme,
A place where ſoftly ſhe may reſt,
and be kept from all harme,
Except the Bee that idle is,
and ſeekes too ſoone for reſt,
Before ſhe filled hath her houſe,
whereby her ſtate is bleſt.

And then as ſhe did reſt too ſoone,
too ſoone ſhe ſorrow knowes:
When ſtormes & tempeſts are without,
then ſhe her ſelfe beſhrowes:

Shee looketh out, and ſeeth death
ready her to devoure,
Then doth ſhe wiſh that ſhe had got
more of the wholeſome flowre.

For why, within, her ſtore is ſpent
before the Winter's paſt,
And ſhe by no meanes can endure
the ſtormy Winters blaſt,
Shee looketh out, and ſeeth death,
and findes no leſſe within:
Then too too late for to repent,
you ſee ſhe doth begin.

Therefore ſee you not idle be,
this I would have you know,
Be ſure ſtill that the ground be good,
whereon the plant doth grow:
Then gather well, and loſe no time,
take heed now you doe ſee,
Leſt you be unprovided found,
as was the idle Bee.

D. L.

The

The Contents of this Booke.

Chap.		Fol.
1	THe occasion of writing this Booke, was the consideration of the care of Parents for their Children	1
2	The first cause of writing is a motherly affection,	3
3	The best labour is for the food of the soule,	7
4	The second cause is, to stirre them to write,	14
5	The third cause is, to move women to bee carefull of their Children,	16
6	The fourth cause is, to arme them against poverty	17
7	The fifth cause is, not to feare death,	19
8	The sixth cause is, to perswade them to teach their Children,	23
9	The seventh cause is, that they should give their Children good names,	27
10	Reasons of giving good names to Children,	42
11	Children to bee taught betimes, and brought up gently,	45
12	Choyce of wives	47
13	It is great folly for a man to mislike his owne choyce,	52
14	How to deale with servants,	56
15	Patience is necessary for governours of Families,	60
16	Meanes to further private Prayer,	63
17	Lets,	65
18	Helps against the former Lets,	67
19	To pray often,	70
20	Not to neglect private Prayer,	76
21	Men become worse for want of using good meanes,	79
22	To	

The Contents.

22 *To lay hold on Christ, is the best thing in the world.* 84
23 *What need there is to speake much of Christ.* 87
24 *The unthankefulnesse of rich men a great sinne,* 98
25 *How to reade with profit,* 100
26 *The preeminence of private Prayer,* 102
27 *The benefit of acquaintance with God,* 104
28 *How long we have need of private Prayer,* 106
29 *Who pray privately,* 108
30 *The way to rule our corruption,* 111
31 *The benefit of the Holy Ghost,* 120
32 *God accepteth weake Prayers,* 127
33 *No certaine rule of private Prayer,* 150
34 *Divers men troubled with divers sinnes,* 152
35 *Be not hurt by a little temptation,* 155
36 *Idlenesse and Covetousnesse to be avoided.* 167
37 *A dangerous lest of Prayer,* 171
38 *Reasons of casting our care upon God,* 190
39 *Against immoderate care,* 200
40 *The poyson of outward things,* 214
41 *Prodigality set out,* 221
42 *Difference beweene an act and habit of sinning,* 228
43 *The service of the Lords day ought to be publike* 232
44 *The honourable calling of Ministers stained by worldlinesse,* 239
45 *The right use of goods,* 265

THE

THE MOTHERS BLESSING.

CHAP. I.

The occasion of writing this Booke, was the consideration of the care of Parents for their children.

MY children, when I did truely weigh, rightly consider, and likewise perfectly see the great care, labour, travell, and continuall study, which Parents take to enrich their Children; some wearing their bodies

bodies with labour, ſome breaking their ſleepes with care, ſome ſparing from their owne bellies, and many hazarding their ſoules, ſome by bribery, ſome by ſimony, others by perjury, and a multitude by uſury; ſome ſtealing on the Sea, others begging by Land, portions from every poore man, not caring if the whole Common-wealth bee impoveriſhed, ſo their Children be enriched: for themſelves, they can bee content with meat, drinke, and cloth, ſo that their children by their meanes may bee made rich; alwayes abuſing this portion of Scripture, *Hee that provideth not for his owne family is worſe than an Infidell:* ever ſeeking for the temporall things

1. Tim. 5. 8

things of this world, and forgetting those things which bee eternall. When I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods,) to exhort and desire you to follow the counsell of Christ: *First seek the kingdome of God and his righteousnesse, and then all these things shall bee administred unto you.* Matt. 6. 33.

CHAP. 2.

The first cause of writing, is a Motherly affection.

BVt lest you should marvell, my children, why I doe not according to the usuall custome of Women, exhort you by words and admo-

admonitions rather than by writing; a thing ſo unuſuall among us, and eſpecially in ſuch a time when there be ſo many godly bookes in the world, that they mould in ſome mens ſtudies, while their Maſters are mard, becauſe they will not meditate upon them; as many mens garments Moth eate in their Cheſts, while their Chriſtian brethren quake with cold in the ſtreet for want of covering; know therefore, that it was the Motherly affection that I bare unto you all, which made me now (as it often hath done heretofore) forget my ſelfe in regard of you, neither care I what you or any ſhall thinke of mee, if among many words I may write

write but one ſentence, which may make you labour for the ſpirituall food of the ſoule, which muſt bee gathered every day out of the Word, as the children of Iſrael gathered *Manna* in the wilderneſſe. By the which you may ſee it is a labour: but what labour? A pleaſant labour, a profitable labour: a labour, without the which the ſoule cannot live. For as the children of Iſrael muſt needs ſtarve, except they gathered every day in the wilderneſſe and fed of it: ſo muſt your ſoules, except you gather the ſpirituall Manna out of the Word every day, and feed of it continually: for as they by this *Manna* comforted their hearts, ſtrengthned

ſtrengthned their bodies, and preſerved their lives; ſo by this heavenly word of God, you ſhal comfort your ſouls, make them ſtrong in faith, and grow in true godlineſſe: and finally, preſerve them with great joy, to everla-ſting life, through faith in Chriſt: whereas, if you de-ſire any food for your ſoules that is not in the written word of GOD, your ſoules die with it, even in your hearts and mouthes: even as they that deſired other food, died with it in their mouths, were it never ſo daintie; ſo ſhall you, and there is no re-covery for you.

CHAP.

CHAP. 3.

The beſt labour is for the food of the ſoule.

OH my Children, is not this a comfortable labour? Our Saviour Chriſt ſaith, *Labour not for the meat that periſheth, but for the meat that endureth to everlaſting life:* and yet I ſee, and feare you ſhall ſee, how many there bee that croſſe Chriſt in theſe words; nay, rather croſſe themſelves: for contrary to our bleſſed Saviours counſell, they labour for the meate that periſheth, and in the meane time they loſe the food of everlaſting life. This (my beloved ſonnes, and deare children) is the cauſe that maketh

maketh me ſo much to feare you, and thoſe who hereafter ſhall come of you, becauſe I ſee ſo many that regard not the words of our Saviour Chriſt, who came from the high Throne of GOD, and preached to us, and prayed for us, and tooke our fleſh upon him, and kept us without ſinne, refuſing no company, healing every ſickneſſe and diſeaſe, fed the hungry, gave pardon to every ſinner that would but aske it, died for us, endured the paines of Hell for us: yea, more than this, even in our owne fleſh he overcame ſinne, death, and Hell; yea, and more than this, alſo he carried our fleſh into Heaven, in the ſight of many, and there

there keepes it, and is become a Mediatour for us in it; hee joyned himſelfe to us in our fleſh, as it is written, *Hee tooke our fleſh upon him:* Heb.2.14. Hee taught us to joyne our fleſh unto him by faith, that *where he is, there we might be with him alſo:* Ioh.17.14. and if wee will not follow him, that hath done all this for us, and much more than I can write or declare, how unthankfull ſhall wee ſhew our ſelves?

My deare children, have I not cauſe to feare? The Holy Ghoſt ſaith by the Prophet, *Can a mother forget the childe of her wombe?* Eſay 49.15 As if hee ſhould ſay, Is it poſſible that ſhe which hath carried her childe within her, ſo

neare her heart, and brought it foorth into the World with ſo much bitter paine, ſo many groanes and cries, can forget it? Nay, rather, will ſhee not labour now till Chriſt be formed in it? Will ſhee not bleſſe it every time it ſucks on her breaſt, when ſhee feeles the blood come from her heart to nouriſh it? Will ſhee not inſtruct it in the youth, and admoniſh it in the age, and pray for it continually? Will ſhe not be afraid that the childe which ſhee endured ſuch paine for, ſhould endure endleſſe pain in Hell? Could Saint *Paul* ſay unto the *Galathians*, that were but ſtrangers to him concerning the fleſh, onely hee had ſpent ſome time amongſt

amongst them, to bring them to the profession of the truth, from which he feared they would fall? And could he, I say, write unto them, *My little children, of whom I do travell again in birth, until Christ be formed in you?* And can any man blame a Mother (who indeed brought forth her childe with much paine) though shee labour againe, till CHRIST bee formed in them? Could Saint *Paul* wish himself separated from GOD for his brethrens sake? And will not a Mother venter to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed in writing to her Children, since

Gal. 4 19.

Rom. 9. 3.

every man knowes, that the love of a mother to her children, is hardly contained within the bounds of reason. Neither must you, my sonnes, when you come to bee of judgement, blame me for writing to you, since Nature telleth mee, that I cannot long bee here to speak unto you, and this my minde will continue long after me in writing; and yet not my minde, but I seeke to put you in minde of the words of our Saviour CHRIST, which saith, *Labour not for the meate that perisheth, &c.* where you see that the food of the soule is to bee gotten by labour, *Why stand ye here* (saith CHRIST?) Here is no time to be idle

Ioh.6 27.

Matt.20.6.

the

they that will reſt with CHRIST in heaven, muſt labour to follow him here on earth. *Bleſſed are the dead that die in the Lord, for they reſt from their labour.* Revel. 14. 13.

Thus you ſee, if you will goe to the place which Chriſt hath bought for you, you muſt labour to follow Chriſt: hee laboured to get it for you, or elſe all your labour would have beene as nothing; and now you muſt labour to lay hold on him, or elſe all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leave Chriſt, and take hold of traditions: and a number loyter, and by that meanes never get hold on

Christ. And this is the cause why I write unto you, that you might never flie from him with the one, nor yet loyter with the other; but that you might learne to follow him, and to take hold of him in the written Word of God, where you shall finde him (as Christ himselfe witnesseth) and no where else.

Ioh.5.35. *Search the Scriptures,* (saith he) *for they testifie of me.* Labour therefore that you may come unto Christ.

CHAP. 4.

The second cause is, to stirre them up to write.

THE second cause, my sonnes, why I write unto you (for you may thinke that

that had I had but one cauſe, I would not have changed the uſuall order of women) is needfull to bee knowne, and may doe much good. For where I ſaw the great mercy of God toward you, in making you men, and placing you amongſt the wiſe; Where you may learne the true written Word of God, which is the path-way of all happineſſe, and which will bring you to the chiefe City, new Jeruſalem; and the ſeven liberall Sciences, whereby you ſhall have at leaſt a ſuperficial ſight in all things: I thought it fit to give you good example, and by writing to intreat you, that when it ſhall pleaſe God to give both vertue and grace

with your learning, hee having made you men, that you may write and ſpeake the Word of God, without offending any, that then you would remember to write a booke unto your children of the right & true way to happineſſe, which may remaine with thē and theirs for ever.

CHAP. 5.

The third cauſe is, to move women to bee carefull of their Children.

THe third is, to encourage Women, (who, I feare, will bluſh at my boldneſſe) not to bee aſhamed to ſhew their infirmities, but to give men the firſt & chiefe place: yet let us labour to come in the

the ſecond: and becauſe we muſt needs confeſſe that ſinn entred by us into our poſterity: let us ſhew how carefull we are to ſeek to Chriſt, to caſt it out of us, & our poſterity; and how fearefull we are that our ſin ſhould ſinke any of them to the loweſt part of the earth; wherefore let us call upon them to follow Chriſt, who will carry them to the height of heaven

CHAP. 6.

The fourth cauſe is, to arme them againſt poverty.

THe fourth cauſe is, to deſire you that you will never feare poverty, but alwayes know it is the ſtate of the children of GOD to

be more in the world. Christ
Iohn 12.8. saith, *Yee shall have the poore with you alwayes.* It may be, hee hath appointed you or yours to bee of this poore number. Doe not strive against Christ. *It is as hard*
Mat.19.24 (saith he) *for a rich man to enter into heaven as for a camel to goe thorow the eye of a Needle.* S *Iames* saith, *Woe bee to*
Iam.5.2,3. *you that are rich.* S. *Paul* saith
1.Tim.1. 6 10. *The desire of money is the root of all evill.* Which if it bee true, as it is not to bee doubted of, and you feare poverty, then it doth necessarily follow, that you will desire the root of all evill, which is money, and so become good for nothing. The feare of poverty maketh men run into a thousand sins, which nothing

nothing elſe could draw them to: for many fearing the cold ſtormes of poverty, which never laſt long, runne on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perſwade the nature of man from the feare of poverty: wherefore I will ſpeake more of that afterwards: onely I now ſay, feare not to bee poore with *Lazarus*, but feare a thouſand times to bee rich with *Dives*.

CHAP. 7.

The fifth cauſe is, not to feare death.

THE fifth cauſe is, to deſire you never to feare death, for the feare of death hath

hath made many to deny the knowne truth, and so have brought a heavy judgement of God upon themselves. A great reason why you should not feare death, is, because you can by no meanes shunn it, you must needs endure it: and therefore it is meet that you should bee alwayes prepared for it, and never feare it. *Hee that will save his life,* saith Christ, *shall lose it, and he that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soever hee come: for perhaps thou shalt have more paines upon thy bed, and bee worse provided to beare them, by reason of some grievous sickneſſe, than thou art like

Mat. 16. 20

to

to feele, when GOD ſhall call thee foorth to witneſſe his truth. The onely way not to feare death, is alwayes to be provided to die. And that thou mayeſt alwayes be provided to die, thou muſt bee continually ſtrengthening thy faith with the promiſes of the Goſpel; as, *He that liveth and beleeveth, ſhall not die; and though hee were dead, yet ſhall hee live.* *Meditate in the Law of the Lord day and night,* (as the Pſalmiſt ſaith) and then thou ſhalt bee fit to bring foorth fruit in due ſeaſon: then ſhalt thou bee fit to ſerve GOD, thy King, and Countrey, both in thy life, and in thy death, and alwayes ſhalt ſhew thy ſelfe a good member

Iohn 11. 25,26.

Pſal. 1. 2.

ber of Ieſus Chriſt, a faithfull ſubject to thy Prince, and alwayes fit to governe in the Chriſtian Common-wealth, and then thou mayſt faithfully and truely ſay, *Whether I*
Rom. 14. 8 *live or die, I am the Lords.* But without continuall meditation of the Word, this cannot bee done. And this was one of the chiefe cauſes why I write unto you, to tell you that you muſt meditate in the Word of God: for many reade it, and are never the better, for want of meditation. If ye heare the Word, and reade it without meditating thereon, it doth the ſoule no more good, than meat and drinke doth to the body, beeing ſeene and felt, and never fed upon: for as the

he body will die, although it ſee meat; even ſo will the ſoule, for all the hearing and reading of the Word, if that ye doe not meditate upon it, and gather faith, and ſtrengthen it, & get hold of Chriſt; which if yee doe, Chriſt will bring you to the Kingdome of his Father; to which you can come by no meanes, but by faith in him.

CHAP. 8.

The ſixt cauſe is, to perſwade them to teach their children.

THE ſixt reaſon is, to intreat & deſire you, and in ſome ſort to command you, that all your Children, bee they Males or Females, may

may in their youth learne to reade the Bible in their own mother tongue: for, I know it is a great helpe to true godlineſſe. And let none of you pleade poverty againſt this; for, I know that if you bee neither covetous, prodigall, nor idle, either of which ſinnes will let no vertue grow where they come, that you need not faile in this: but if you will follow the commandement of the Lord, and labour ſixe dayes, and keepe the ſeventh holy to the Lord, and love him with all your heart, ſoule, and ſtrength, you will not onely be willing, but alſo able to ſee them all brought up to reade the Bible. *Solomon* that was wiſe, by the Spirit of

of GOD, ſaid, *Remember thy Creator in the dayes of thy youth.* And ye are alſo commanded to *write it upon the walls of your houſes, and to teach it your children. I know* (ſaith GOD) *that Abraham will teach his children, and his childrens children, to walke in my Commandements.* Alſo I further deſire you, becauſe I wiſh all well, and would bee glad you ſhould doe as much good as could bee in the Wildernesſe of this world, that if any ſhall at any time deſire you to bee a witneſſe to the baptizing of their childe, that then you ſhal deſire the perſon ſo deſiring, to give you his faithfull word, that the childe ſhall bee taught to reade, ſo ſoone

Eccleſ. 12.

Deut. 11. 19, 20.

Gen. 18. 19

as

as it can conveniently learne and that it ſhall ſo continue, till it can reade the Bible. If this will not be granted, you ſhall refuſe to anſwer for the childe: otherwiſe doe not refuſe to bee a witneſſe to any: for it is a good Chriſtian duty. Moreover, forget not whether you anſwer for the childe or no, to pray, that the childe baptized may receive the holy Ghoſt, with all other children ofthe faithfull, eſpecially when you are where a childe is baptized; for it is your duty to pray for the increaſe of the Church of God. *Pray for the peace of Ieruſalem*, (ſaith the Pſalmiſt) *let them proſper that love thee.*

Pſal. 122. 9

CHAP. 12.

The ſeventh cauſe is, that they ſhould give their Children good names.

THE ſeventh cauſe is, to intreate you, that though I doe not live to bee a witneſſe to the baptizing of any of your children, yet you would give me leave to give names to them all. For though I doe not thinke any holineſſe to bee in the name, but know that GOD hath his in every place, and of every name; yet I ſee in the Bible, it was obſerved by GOD himſelfe, to give choiſe names to his Children, which had ſome good ſignification. I think it good therefore, to name your children

children, after the names o
the Saints of GOD, which
may be a meanes to put them
in minde of ſome vertues
which thoſe Saints uſed
eſpecially, when they ſhal
reade of them in the Bible
and ſeeing many are deſirou
to name both their own
children and others, afte
their owne names, this wil
bee a meanes to increaſe the
names of the Saints in the
Church; and ſo none ſhall
have occaſion to miſlike his
name, ſince hee beareth the
name of ſuch a Saint as hath
left a witneſſe to the world,
that hee lived and died in
the true faith of Jeſus Chriſt.
The names I have choſen
you are theſe, *Philip*, *Eliza-*
beth, *Iames*, *Anna*, *Iohn* and
Suſanna,

Susanna. The vertues of them that bore those names, and the causes why I chose them, I let passe, and onely meane to write of the last name, * *Susanna*, famoused thorow the world for chastity; a vertue which alwayes hath beene, and is of great account, not onely amongst the Christians, and people of God, but even among the Heathens and infidels: In so much that some of them have written, that a woman that is truely chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truely chaste, hath no vertue in her. The which saying may well bee warranted by the Scripture; for, who so is truely

* *The Story of* Susanna, *though it be not Canonical, nor to be equalled to those bookes that are; yet it may bee true, and of good use, as many other Histories, written by men, are.*

truly chaſt, is free from idle-
neſſe, and from all vaine de-
lights, full of humility, and
all good Chriſtian vertues;
who ſo is chaſte, is not given
to pride in apparell, nor any
vanity, but is alwayes either
reading, meditating, or pra-
ctiſing ſome good thing
which ſhee hath learned in
the Scripture. But ſhe which
is unchaſt, is given to be idle,
or if ſhee doe any thing, it is
for a vain-glory, and for the
praiſe of men, more than for
any humble, loving and obe-
dient heart that ſhee beareth
unto GOD and his Word,
who ſaid, *Six daies ſhalt thou*
labour; and ſoleſt no time for
idleneſſe, pride, or vanity; for
in none of theſe is there any
holineſſe. The unchaſte wo-
man

Exod. 20. 9

man is proud, and alwayes decking her ſelfe with vanitie, and delights to heare the vaine words of men, in which there is not onely vanity, but alſo ſo much wickedneſſe, that the vaine words of men, and womens vaineneſſe in hearing them, have brought many women ſo much ſorrow and vexation, as wofull experience hath, and will make many of them confeſſe.

But ſome will ſay, Had they onely lent an eare to their words, they had done well enough.

To anſwer which, I would have every one know, that one ſinne begetteth another. The vain words of the man, and the idle eares of the woman,

woman, begett unchaſt
thoughts oftentimes in th
one, which may bring for
much wickedneſſe in the
both.

Gen. 3. 12. Man ſaid once, *The wom*
which thou gaveſt mee beg
led mee, and I did eate. B
wee women may now ſa
that men lie in waite ever
where to deceive us, as th
Elders did to deceive *Suſa*
na. Wherefore, let us be
ſhee was, chaſte, watchfu
and wary, keeping compan
with maids. Once *Iud*
betrayed his Maſter with
kiſſe, and repented it; bu
now men like *Iudas*, betra
their Miſtreſſes with a kiſſe
and repent it not, but laug
and rejoyce that they have
brought ſin and ſhame to he
that

that truſted in them. The only way to avoid all which, is to be chaſte with *Suſanna*, and being women, to embrace that vertue, which being placed in a woman, is moſt commendable.

An unchaſte woman deſtroyeth both the body and the ſoule of him ſhee ſeemeth moſt to love, and it is almoſt impoſſible to ſet downe the miſchiefs, which have come through unchaſte women. *Solomon* ſaith, that *her ſteps leade to hell.* Wherefore bring up your daughters, as *Suſanna's* Parents brought up her: teach them the Law of the Lord continually, and alwayes perſwade them to embrace this vertue of Chaſtity. Prov. 2. 18

It may bee that ſome of you will marvell, ſince I ſet downe names for the imitation of their vertues that bore them; why I placed not *Mary* in the firſt place, a woman vertuous above all other women. My reaſon was this: becauſe I preſumed, that there was no woman ſo ſenſeleſſe, as not to looke what a bleſſing GOD hath ſent to us women, through that gracious Virgin, by whom it pleaſed GOD to take away the ſhame which *Evah* our Grand-mother had brought to us: For before, men might ſay; The Woman beguiled mee, and I did eate the poiſoned fruit of diſobedience, and I die. But now man may ſay, if he

hee ſay truely: The Woman brought me a Saviour, and I feed on him by faith, and live. Here is this great and woſull ſhame taken from women, by God working in a woman: man can claime no part in it: the ſhame is taken from us, and from our poſterity for ever. *This ſeed of the woman hath taken downe the Serpents head:* and now, whoſoever can take hold of the ſeed of the Woman by faith, ſhall ſurely live for ever. And therefore all generations ſhall ſay, that ſhe was bleſſed, who brought us a Saviour, the fruit of obedience, that whoſoever feedeth of ſhall live for ever: and except they feed of the ſeed of the Woman,

Gen. 3. 15

Ioh. 6. 53.

they have no life. Will not therefore all women ſeeke out this great grace of GOD, that by *Mary* hath taken away the ſhame which before was due unto us ever ſince the fall of man?

Mary was filled with the Holy Ghoſt, and with all goodneſſe, and yet is called the bleſſed Virgin: as if our GOD ſhould (as he doth indeed) in briefe comprehend all other vertues under this one vertue of Chaſtity: wherefore I deſire that all women, what name ſoever they beare, would learne of this bleſſed Virgin, to bee chaſte: for though ſhe were more repleniſht with grace than any other, and more freely beloved of the Lord, yet

yet the greateſt title that ſhe had, was, That ſhee was a bleſſed and pure Virgin: which is a great cauſe to move all women, whether they bee Maides or Wives, (both which eſtates ſhee honoured,) to live chaſtely, to whom for this cauſe GOD hath given a cold and temperate diſpoſition, and bound them with theſe words, *Thy deſire ſhall bee ſubject to thy huſband.* As if God in mercy to women, ſhould ſay; You of your ſelves ſhall have no deſires, onely they ſhall bee ſubject to your Husbands: which hath beene verified in Heathen women ſo, as it is almoſt incredible to bee beleeved: for many of them, before they would bee defi- Gen. 3. 6.

led have beene careleſſe of their lives, and ſo have endured all thoſe torments that men could deviſe to inflict upon them, rather than they would loſe the name of a modeſt Maid, or a chaſte Matron. Yea, and ſo farre they have beene from conſenting to any immodeſty, that if at any time they have beene raviſhed, they have either made away themſelves, or at leaſt have ſeparated themſelves from company, not thinking themſelves worthy of any ſociety, after they have once beene defloured, though againſt their wills. Wherefore the woman that is infected with the ſinne of uncleanneſſe, is worſe than a beaſt, becauſe it deſireth but for

for nature, and ſhe to ſatisfie her corrupt luſts.

Some of the Fathers have written, that it is not enough for a woman to be chaſt, but even ſo to behave her ſelfe, that no man may thinke or deeme her to bee unchaſte. Wee reade, that in the Primitive Church, when there were warres betweene the Chriſtians and the Pagans, if at any time the Pagans had got victory, that then they would ſeeke to deflowre the Virgins: to the which ſinne, before the Chriſtians would yeeld, they would continually lay violent hands upon themſelves, in ſo much that the Doctors of the Church were oftentimes conſtrained to make

divers Sermons and Orations to them, to diſſwade them from that cruelty which they inflicted upon themſelves, rather than they would ſuffer themſelves to bee defloured: ſuch a diſgrace did they thinke it, to have but one ſpot of uncleanneſſe; and yet none of theſe were ſo holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend men of the Church have gathered this, that there were five women of great vertue in the time of the Law: the firſt letters of whoſe names doe make her whole name, to ſhew, that ſhee had all their vertues wholly combined in her, as namely, *Michal*,

Michal, *Abigail*, *Rachel*, *Iudith*, and *Anna*.

She was as faithfull to her Husband, as *Michal*, who ſaved her husband *David* from the fury of *Saul*, although he were her Father, and her King, not preferring her own life before the ſafety of her husband. Shee was as wiſe as *Abigail*, who is highly commended for her Wiſedome: amiable in the ſight of her husband as *Rachel*: ſtout and magnanimous in the time of trouble, as *Iudith*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name many vertues are called to remembrance, I thinke it meet that good names bee given to all wo-

1.Sam.19. 12.

1.Sam.25. 3.

Gen.29.17

1.Sam.10. 11.

men, that they might call to minde the vertues of those women, whose names they beare: but especially above all other morall vertues, let women bee perswaded by this discourse, to embrace Chastity; without which, we are meere beasts, and no women.

CHAP. 10.

Reasons of giving good names to Children.

IF yee shall thinke mee too tedious about the naming your children; I tell you that I have some reasons for it, and the first is this, To make them reade in the Bible the things which are written of those Saints, and learne to imitate

imitate their vertues. Secondly, becauſe many have made a god of the Virgin *Mary*, the Scripture warranting no ſuch thing, and have prayed to her, (though there they ſhall finde that ſhee was a woman; yea, and a comfort to all women: for ſhee hath taken away the reproach which of right belonged unto us, and by the ſeed of the Woman wee are all ſaved) it was therefore fit I ſhould ſpeake largely of that name. Thirdly, ſeeing many have heretofore, and now doe make Images of Saints; to put them in minde of the Saints, and ſo by little and little have at laſt worſhipped the workes of their own hands, and feare of forgetting

getting the Saints, have forgotten the ſecond Commandement: I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they ledd their lives, than by looking upon a painted piece of paper, or a carved ſtone. And this by the way may bee marvelled at, that they which love to worſhip Images, never love to name their children after the names of the Saints; for if they had ſo done, by this time we ſhould have had no other names but *Matthew*, *Marke*, *Luke*, *Iohn*, *Timothy*, and ſuch as followed CHRIST faithfully. Then *Moſes*, and his mildneſſe, would

would bee more talked of: *Samuel*, and his obedience would be more ſought after; *Abraham* and his faithfulneſſe would bee more followed. Laſtly, this I will tell you, that there is no man but will bee aſhamed to doe any thing which ſhall diſgrace the good name, after which he is called; as if one ſhould ſay; Is this a *Moſes*? Is this an *Elias*? and hath ſuch qualities as theſe?

CHAP. II.

Children to be taught betimes, and brought up gently.

I Am further alſo to intreate you, that all your Children may bee taught to reade,

reade, beginning at foure yeares old, or before, and let them learne till ten, in which time they are not able to doe any good in the Commonwealth, but to learne how to ſerve GOD, their King and Countrey, by reading. And I deſire, entreat, and earneſtly beſeech you, and every one of you, that you will have your Children brought up with much gentleneſſe, and patience. What diſpoſition ſo ever they be of, gentleneſs will ſooneſt bring them to vertue: for frowardneſſe & curſtneſſe doth harden the heart of a childe, and maketh him weary of vertue. Among the froward thou ſhalt learn frowardneſſe: let them therfore bee gently uſed, and alwayes

wayes kept from idleneſſe, and bring them up in the Schooles of learning, if you bee able, and they fit for it. If they will not be Schollers, yet I hope they will be able, by Gods grace to reade the Bible, the Law of God, and bee brought to ſome good Vocation or calling of life. *Solomon* ſaith, *Teach a childe in his youth, the trade of his life, and hee will not forget it, nor depart from it when hee is old.* Pro. 22. 6.

CHAP. 12.

Choice of Wives.

NOw for your Wives, the Lord direct you, for I cannot tell you what is beſt to bee done. Our Lord ſaith,

saith, *First seek the kingdome of God and his righteousnesse, and al things else shalbe ministred unto you.* First, you must seeke a godly wife, that shee may be a help to you in godlinesse, For God said, *It is not good for man to bee alone; let him have an helper meet for him:* And shee cannot bee meet for him, except she bee truely godly; for God counteth that the man is alone still if his wife be not godly. If I should write unto you, how many the Scripture maketh mention of, that have been drawne to sinne, because they maried ungodly wives, it would bee tedious for you to reade.

Gen 6.2,3.

The world was drowned because men maried ungod-

Gen.2.3.

ly

ly wives. *Solomon*, who was not onely the wiſeſt man that ever was, but was alſo mightily indued with the Spirit of God, by marrying Idolatrous women, fell (for the time) to Idolatry. Never thinke to ſtand, where *Solomon* fell. I pray GOD that neither you, nor any of yours may at any time marry with any of thoſe, which hold ſuch ſuperſtitions, as they did, or as ſome doe now; as namely, to pray to Saints; to pray in Latine, to pray to goe to Purgatory, &c. Let no riches or money bring your poſterity to this kinde of tradition. The beloved Apoſtle of CHRIST ſaith, *Love not the world, nor the things that*

1. King. 11. 4.

that are in the world: for hee knew well, that a little that a man loveth not, would ſuffice him: a little with a godly woman, is better than great riches with the wicked. *Rebecca* ſaith, *I ſhall be weary of my life, if Iacob take a wife of the daughters of Heth:* as if ſhe ſhould ſay, If my ſonne marry an ungodly wife, then all my comfort of him and his is gone, and it will be a continuall griefe to me, to ſee him in league and friendſhip amongſt the wicked. If ſuch a ſhame and ſin commeth upon my ſonne, as can by no meanes be helped, nor by no meanes comforted, what availeth mee then to live?

2 Cor. 6. 14. *Bee not unequally yoaked,* ſaith

(saith the Holy Ghost.) It is indeed very unequall, for the godly and ungodly to bee united together, that their hearts must bee both as one, which can never bee joyned in the feare of God, and faith of Christ. Love not the ungodly: marry with none except you love her, and bee not changeable in her love: let nothing, after you have made your choice, remove your love from her, for it is an ungodly and very foolish thing for a man to mislike his owne choice, especially since God hath given a man much choice amongst the godly; and it was a great cause that moved GOD to command his to marry with the godly; that there might

might bee a continuall agreement betweene them.

CHAP. 13.

It is a great folly for a man to mislike his owne choice.

ME thinkes I never saw a man shew a more senseleſſe simplicity, than in misliking his owne choice, whenGod hath given a man almoſt a world of women to chooſe him a wife in. If a man have not wit enough to chooſe him one whom hee can love to the end, yet me thinkes hee ſhould have diſcretion to cover his owne folly; but if hee want diſcretion, me thinks he ſhould have policy, which never failes a man to diſſemble his owne

owne ſimplicity in this caſe. If hee want wit, diſcretion, and policy, he is unfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that love her, and after a while to beginne to hate her. If ſhee have no friends, yet thou knoweſt not, but that ſhee may have an husband that may love her. If thou canſt not love her to the end, leave her to him that can.

Me thinks, my ſonne could not offend me in any thing, if he ſerved GOD, except hee choſe a wife that hee could not love to the end: I need not ſay, if he ſerved GOD: for if hee ſerved GOD, hee would obey GOD, and then

then hee would chuſe a godly Wife, and live lovingly and godly with her, and not doe as ſome man, who taketh a woman, to make her a companion and fellow, and after hee hath her, hee makes her both a ſervant and drudge. If ſhee bee thy wife, ſhee is alwayes too good to bee thy ſervant, and worthy to bee thy fellow. If thou wilt have a good wife, thou muſt goe before her in all goodneſſe, and ſhew her a patterne of all good vertues, by thy godly and diſcreet life: and eſpecially in patience, according to the counſell of the Holy Ghoſt:

1. Pet. 7. 3. *Beare with the woman, as with the weaker veſſell.* Here God ſheweth, that it is her imper-

imperfection that honoureth thee, and that it is thy perfection that maketh thee to beare with her: follow the counsell of GOD therefore, and beare with her. God willed a man *to leave father and mother for his wife.* Gen.2.24. This sheweth what an excellent love GOD did appoint to bee betweene man and wife. In truth I cannot by any meanes set downe the excellency of that love: but this I assure you, that if you get wives that bee godly, and you love them, you shall not neede to forsake mee; whereas if you have wives that you love not, I am sure I will forsake you. Doe not your selves that wrong, as to marry a woman

man that you cannot love: ſhew not ſo much childiſhneſſe in your ſexe, as to ſay, you loved her once, and now your minde is changed: If thou canſt not love her for the goodneſſe that is in her, yet let the grace that is in thy ſelfe, move thee to do it; and ſo I leave thee to the Lord, whom I pray to guide both thee and her with his grace, & grant that you may chooſe godly, and live happily, and die comfortably, through faith in Ieſus Chriſt.

CHAP. 14.

How to deale with ſervants.

YET one thing I am to deſire you to doe at my requeſt, and for my ſake: and

and though it bee ſome trouble to you to performe it, yet I aſſure my ſelfe you will doe it. If God ſhall at any time give you or any of you, a ſervant, or ſervants, you ſhall aske them if they can reade; if they cannot, you ſhall at my requeſt, teach them, or cauſe them to bee taught, till they can reade the tenne Commandements of Almighty GOD: And then you ſhall perſwade them to practiſe by themſelves, and to ſpend all their idle time in reading, that ſo they may come the better to know the will of GOD written in his Word. Remember, your ſervants are GODS ſervants as well as yours: if they bee not, ſay as

Pſal.101.7. *David* ſaid? *There ſhall not an ungodly perſon dwell in mine houſe: hee that loveth or maketh lies ſhall depart out of my ſight.*

It is not for you, by any meanes, to keepe any ungodly, prophane, or wicked perſon in your houſe, for they bring a curſe upon the place wherein they are, and not a bleſſing; neither will they bee taught any goodneſſe, but you muſt keepe thoſe that bee tractable and willing to ſerve GOD, that hee may bleſſe you and your houſhold. For GOD doth not delight in that Maſter that will ſuffer his ſervant to blaſpheme his Name, or to miſ-ſpend his Sabbaths: for God commanded the Maſter

Maſter, that hee ſhould ſee his ſervants to keepe holy the Lords day, and if hee keepe that day holy, hee will learne to ſpend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the ſervants of GOD, and then remember they are your brethren: uſe them well, and bee as ready to doe them good, as to have their ſervice. Bee not chiding for every trifle; for that will hinder good living, and nothing enrich you. Bee carefull that they bee godly; for *Godlineſſe hath the promiſe of this preſent life, and of the life to come: Godlineſſe is great riches, if a man bee contented with that hee hath: for wee* Exod. 20. 1. Tim. 4. 8. 1. Tim 6. 6, 7, 8.

brought nothing with us into this world, neither ſhall we carry any thing out of the world: if we have food and raiment, let us therewith bee contented.

CHAP. 15.

Patience is neceſſary for Governours of Families.

LIve godlily and patiently in your houſe: if you cannot bee patient, never thinke to live godlily; for if Satan ſee you of a froward minde, hee will ſoone finde matter enough to ſet you on worke. Pray faithfully with your ſervants twice a day, and live ſo godlily that you may bee an example to them to follow you.

Pray often privately, faithfully

fully and zealouſly unto God, in the name of CHRIST ſo it may be well warranted by his Word, for that is a true marke of the childe of God. Many heare the Word, as our Saviour witneſſeth, but few follow it. Many pray openly, as the Phariſees did, to bee ſeene of men; but CHRIST ſaith, they have their reward. This was not becauſe CHRIST miſliked publike prayer, but becauſe hee ſaw their hearts, and ſo knew that they prayed more to bee ſeene of men, than for any true faith they had in him. CHRIST ſaith, *When two or three bee gathered together in my Name, I will bee with them.* And this merciſull promiſe is enough

Matt.22. 14.

Matt.6. 26.

Mat.8.20.

to make any man pray: for though he do it very weakly and coldly, yet hee sheweth his humility and obedience to God, and confesseth his owne weakneſſe, and calleth to God for his aſſiſtance and grace to ſerve him. One is alſo helped by the prayer of another; and the weaker is made partaker of the prayers of the ſtronger; for CHRIST taught us to pray one for another, Forgive us our treſpaſſes. When Chriſt ſaith, *If two or three bee gathered together in my Name, I will be with them:* He doth not ſay, With ſome of them, but; *I will bee with them*; that is, with all of them that are joyned together in my Name. Though ſome be weaker,

Matt. 6. 12.

weaker, and ſome bee ſtronger, yet they all ſhew their obedient hearts, and GOD will accept them in Chriſt. And this is a great meanes to ſtirre up their hearts to prayer; for it is the hardeſt thing that is, for any man to performe rightly, truely, and faithfully.

CHAP. 16.

Meanes to further private Prayer.

NOw all things are to be uſed, that are meanes to ſtirre us up to private prayer, and all things are to bee ſhunned that hinder us from it. Thoſe things that may further us to it, are hearing the Word, reading

ding it, praying publikely, and being in company with others when they pray: for all theſe help to increaſe and ſtrengthen faith, and without faith it is impoſſible to pray aright, either publikely or privately, or to take hold of the promiſes of GOD in Chriſt, beleeving that our prayers ſhall bee accepted and granted, ſo farre forth as ſhall bee to Gods glory and our good; and the true ſervant of God will never deſire more, than hee knoweth by faith in Chriſt, (which hee hath learned by the promiſes of the Goſpel) that he ſhall have.

CHAP.

CHAP. 17.
Lets.

THere bee many things that will hinder both man and woman from this duty. The Devill will doe what hee can to hinder us: the world is our hinderance continually; and a mans owne friends are oftentimes hinderances too; yea, a mans owne nature will never bee willing to talke with GOD: for by nature we runne away from him with *Adam*, and rather hide our selves with fig-leaves, and excuses, than come to God, and fall downe before him on our faces, confesse our sins, acknowledge our unworthinesse, crave par-

don for Christs sake of God for all our transgressions. Yet *Adam* had more cause to run away than we have, and wee have more cause a great deale to come to God, than he had; for he knew not then that GOD would call him backe againe, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him; but wee know that God hath called *Adam* and all his posterity, and given them pardon in Christ, if they will come and aske it in faith and repentance. Hee therefore that doth not often and privately fall downe and humble himselfe before God, and confesse his owne sinnes, craving pardon in Christ,

Chriſt, and by faith applying the promiſes of God to himſelfe, hath great cauſe to feare, that his heart is not true and right before God. And therefore if thou canſt not pray privately, or feeleſt thy ſelfe cold in prayer, for to helpe thy ſelfe, thus thou ſhalt doe.

CHAP. 18.

Helps againſt the former lets.

EVery morning, ſo ſoone as thou canſt, (for the ſooner, the better) before the world get hold on thee, either with profit or pleaſure, (for theſe are the Devills baits) or before thou feedeſt thy body (for the body

body is a great deale more ſubject to the ſpirit, when it is not pampered nor fed at his owne will) then, I ſay goe into ſome private place, and fall downe on thy face, as the Publican did, and ſet thy ſelfe afarre off, and ſay, *God bee mercifull to mee a ſinner.* O Lord, I acknowledge that I cannot pray: pardon me deare Father, for Jeſus Chriſt his ſake quicken mee with thy Holy Spirit: give me faith to call upon thee: and I beſeech thee graciouſly to remember thy promiſe which ſayeſt, *Come unto mee all yee that labour and be heavy laden, and I will eaſe you.* O Lord! I am loaden with my ſinnes, and againſt all reaſon they keepe mee

Luke 18. 13.

Matt. 11 18.

me from ſeeking pardon for them, and grace to ſhunne them. Good Father, for Chriſt his ſake remove my ſinnes farre from mee, and give mee faith in thy Sonne, which may aſſure mee, that thou doſt accept of me, as of thy ſervant in him. And although I be moſt unworthy in my ſelfe, yet by thy promiſes in Chriſt, which ſhall never faile, I pray thee accept me.

Furthermore, for the better ſtirring thee up to pray, reade ſome Chapter of the Teſtament, as namely, the ſixth of Saint *Matthew*, or ſome other, wherwith thou maieſt heare the promiſes of God in Chriſt, to ſtrengthen thy faith.

Take

Take heed of idleneſſe and ſlothfulneſſe, which is a great hinderance. I know that all ſinnes are hinderances to prayer, but idleneſſe and following the world either for profit or pleaſure, are wonderfull mighty ones.

CHAP. 19.
To pray often.

NEver make account of thy ſelfe as a diligent ſervant of God, if thou doſt not twice a day (at the leaſt) come privately to God, and acknowledge thine infirmities, and confeſſe that thou canſt not pray, and deſire God to give thee grace to doe it faithfully. When thou feeleſt a motion to pray, doe not

not over-ſlip it for any cauſe in the World: for thou knoweſt not what graces or bleſſings GOD meanes to beſtow upon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delayes, but goe: for the nature of man, of it ſelfe, will never be ſtirred to private prayer: But howſoever thou doeſt, bee thou Maſter, or be thou ſervant, bee thou at home, abroad, or in what condition or place ſoever thou bee, doe not ſleepe at night till thou haſt humbled thy ſelfe before GOD on thy knees in prayer; for night is a time when the World leaves a man (as it were) for awhile; and when the World leaves him,

him, the Divell hath not ſo much power over him; for the world is a great inſtrument of the Devill to work by. Therefore when the world is a-ſleepe (as it were) the Devils power is weakned, and then bee ſure thou prayeſt to GOD to deliver thee from the Devill, and from the world: The world is like *Pharaoh*, which by no meanes would ſuffer the Children of Iſrael to goe ſerve the LORD; ſo doth the world, if it know that thou goeſt to ſerve God, it will bring thee backe againe, if it bee poſſible: and therefore it is beſt to pray privately, although thou doe it but weakly; for within a while this weake prayer will

will ſtrengthen greatly thy faith. Pray when the world is a ſleep, for as ſoone as it is awake, it will cry and call on thee, (as *Pharaoh* did on the Iſraelites) to attend it: It will bring thee more work ſtill, as hee did to them. And as the Tyrant told the Iſraelites, that they ſhould goe and ſerve their GOD; but when the time came, hee would not let them, but ſtill found imploiment for them: even ſo will the World doe by any that will beleeve it; it will promiſe at ſuch a time thou ſhalt ſerve God; and when ſuch a thing is done, thou ſhalt goe pray: but when the time commeth, it will finde more worke for him ſtill, and will not

not let him goe. *Pharaoh* is the very figure of the Devill, and the Devill calleth himselfe the god of this World, and if the Devill hath to doe with this World, as no doubt but hee hath, then it is certaine that the world will never give us leave to serve God. Our owne nature is as the nature
Num. 1. 15 of the Israelites, for they had rather have tarried with *Pharaoh*, who was the very image of the Devill, and have beene his slaves still, than to have gone thorow the Red sea, and the Wilderneſſe to the promised Land of *Canaan*, which was the figure of Heaven; and even so had wee rather bee slaves and drudges

drudges to the World, which will take all from us, and caſt us to the Devill (as *Pharaoh* would have done by the children of Iſrael) than we will leave the world and all his baits, and goe to our God every day, and humble our ſelves at his foot, and confeſſe our ſelves to bee weake in faith, and acknowledge our frailty, and call earneſtly for the helpe of God to overcome the world for us, and to ſtrengthen us by his power, againſt the Devil, the world, and our owne frailty, and wicked fleſhly luſts; and yet except we doe call continually to GOD for his grace and helpe, wee can no more overcome theſe, than the

the children of Israel could overcome *Pharaoh*, or goe thorow the Red-sea, without drowning: for it was God that overcame *Pharaoh* for them, and also all their enemies, and delivered them out of the Red-sea: and so it must be God that must overcome the Devill and all the enemies in the world, and deliver thee, that thou sink not in the Sea of thine owne sinnes.

CHAP. 20.

Not to neglect private praier.

WHerefore, I desire you, and every one of yours to the worlds end, that whatsoever service of GOD you omit, you doe not neglect

neglect private prayer; for many may heare the Word of GOD, as *Adam did*, and disobey it presently after: and some heare the Word of GOD, as *Adam* did after his fall, and had rather bee further off, as he had then. But private prayer is, to offer thy selfe and thy service to God, confessing thine owne imperfections, and to call to GOD for his assistance. Now when a sinner by himselfe, calleth his owne wayes to remembrance, and confesseth his particular sinnes, then hee seeth what sinne his owne nature is most subject unto, and prayeth earnestly against that sinne wherewith he is most infected, and confesseth his owne weakneſſe, and

and wondreth at himſelfe that hee is not able to overcome that one ſinne, as well as hee can ſome other ſinnes of as great force. The reaſon is this, the nature of man is wholly corrupted with ſin, and is good for nothing; as the earth is fit to bring forth nothing but weeds, except it bee digged and dreſſed, and continually laboured and weeded: yet one weed or other will grow in ſome part of the earth by nature, which will not grow in another part, though it be ſowne there, but ſome other weed will grow there, that is as ill, and one weed over-growing the ground, is able to make it unprofitable for any thing; ſo one ſin will

will rule where another will not, and that one over-running thee, is able to make thee an unprofitable member of the Church: therefore thou muſt labour by private prayer to overcome it.

CHAP. 21.

Men become worſe, for want of uſing good meanes.

MOreover, as a garden, if it bee twenty yeares kept with digging, watering and weeding, and then bee let but two yeares alone, it will become unprofitable, ſavage, and of no reſpect: even ſo, if thou doeſt in thy youth, or many yeares uſe private prayer, and hearing of

of the Word preached, and publike Prayer and fasting, and all good meanes to keep thy earthly body in subjection, yet if thou becommest negligent and careleſſe but a while, it will ſoone become ſavage and wilde, and conſequently, an unprofitable member of CHRIST his Church, or rather manifeſt thy ſelfe to bee no member, as the earth will bee no garden: and therefore you muſt have a continuall care of your ſelves. It is not for a ſmall matter that you muſt have this care, but for a great and moſt glorious kingdome, which laſteth for ever, where thou ſhalt enjoy the ſweete and loving preſence of Almighty God, and bee

be a member of Jeſus Chriſt, in the Kingdome of heaven, for ever, world without end. Then neither Satan, nor the world, nor thy owne fleſh ſhall bee able one minute to trouble thee, if through faith in Chriſt, by continuall prayer, thou once getteſt thither. Neither is it to ſhunne a little danger that you muſt bee thus watchfull and wary of your ſelves, as was drowning in the Red-Sea, which was a figure of Hell: but it is to avoid burning in Hells torments for ever and ever, and being joyned to the Devill, and all his wicked ſpirits for ever, there to bee tormented, and never have reſt: and this will be more than a thouſand

millions of paines, to thoſe that ſhall enter into theſe torments, to thinke that God hath offered ſo mercifull a meanes, as to ſend his owne Sonne to endure thoſe paines for them, that they might never have felt them, and ſent them his Word, and willed them to follow that, and that ſhould teach them to follow Chriſt, and Chriſt ſhould bring them to Heaven, and if that the Devil, the World, and the Fleſh, did lay blockes in their wayes, more than they could remove, that then they ſhould call upon him, and hee would helpe them over, and make the way in time more plaine and eaſie for them, and yet they would not take a little paines

paines here, to keepe them from endleſſe paines of Hell-fire. Oh, how will they bee tormented, when they know that there never will be an end of their perpetuall miſery? What would they not give? (nay, they have nothing to give, for the world hath deceived them, and hath taken all things from them) but what paines would not they take to follow our Saviour now, if they might? paines? nay, they would thinke it a great pleaſure, and wonder greatly at themſelves, that they ever could thinke it paines, when indeed it is moſt pleaſant, and moſt comfortable, the moſt profitable and moſt delightfull, yea, and the

moſt contented thing in the world.

CHAP. 22.

To lay hold on Chriſt is the beſt thing in the world.

IT is the moſt pleaſing thing, becauſe it brings ſo ſweete contentment to the ſoule, minde, and conſcience of man, that nothing can offend it. It is the moſt comfortable thing, in regard it ſo comforteth and ſtrengtheneth the heart, that nothing can grieve it. It is moſt profitable, for it getteth an everlaſting Kingdome to thoſe that uſe it. It is moſt delightfull, for it bringeth joy to the whole man. It is moſt contenting,

tenting, for no croſſe in the world can diſcontent it: When as the world on the contrary ſide are never content, never quiet, never feele joy in their hearts. Though they laugh, their hearts are not quiet; for *there is no peace to the ungodly*. And this is the cauſe that they ſeeke ſo much for paſtime, and fit up in the night, ſwilling and drinking, untill they feele ſleepe call them to bed, and then they lie downe like bruite beaſts, never regarding the miſpending of their time, nor calling for grace to ſpend the reſt of their dayes better. And yet for all this, in the darke they often feele diſcontent in their mindes, becauſe they

Eſa.38.22.

doe follow the Devill that wicked ſerpent, which will torment them, and he begins to torment here, and yet they will ſerve him. On the contrary, thoſe that ſerve *GOD*, and follow Chriſt, and every night reconcile themſelves unto him, and confeſſe their owne weakeneſſe, and pray CHRIST their Saviour to defend them that night and evermore; they feele much comfort in their hearts: for Chriſt beginnes the comfort here, *I laid me down in peace, and roſe again* (ſaith *David*) *and the Lord ſuſtained mee.* So they which ſerve GOD, and follow CHRIST, are in peace, for the Lord ſuſtaineth them.

Pſal. 3. 5.

CHAP.

CHAP. 23.
What need there is to ſpeake much of Chriſt.

IT may be you marvell, my ſons, why I write ſo much of Chriſt. Marvell not why I write; for I wonder that every one which hath heard of him, doth not write what Chriſt hath done for us. For was it not a great wonder, that the only begotten Sonne of God ſhould come downe from Heaven, and take our fleſh upon him, and keepe it without ſin, and ſuffer himſelfe to bee buffeted, and alſo to have his face ſpit on, & to be moſt ſpiteſully crowned with a crowne of thornes? And being without ſinne, he

bare all our ſinnes upon him, and having never offended God, hee bare all the wrath of GOD, and endured the paines of hell for us; which was due unto us for our ſins, and he hath overcome ſinne, death, and hell for us, and aſcended into heaven to prepare us a place there: and yet hee left us not thus, but hee left his Will and Teſtament, to direct us the right way how to come unto him: and yet hee did more for us than this: for hee taught us in his Word, how we ſhould know when wee were out of the way, and how we ſhould returne into the right way againe. And yet hee did more for us than this, hee promiſed that hee would

would bee with us unto the worlds end, and whensoever wee wanted his helpe, doe but call upon him, and hee would helpe us. And yet hee did more for us, he sent Preachers to call upon us, and to put us in remembrance of those benefits, and to direct us the right way to Heaven to himselfe. And what promises hee hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to shunne hell, it is impossible for mee and all the Writers in the world to write. Saint *Iohn* saith, *If all the things which Christ did, were written, the world would not containe the Bookes.* But I am

Matt. 28. 26.

Ioh. 21. 24.

ſure, if all the Writers in the world had written what CHRIST had done for us, they could not ſufficiently declare it. If all the Sea were Inke, and all the iron in the world were Pens, and all the creatures Writers, they could never declare the great benefits, the great bleſſings, and the great mercies given unto us in Chriſt JESVS our LORD and Saviour. What is man without CHRIST, more than a fire-brand of Hell? and what an excellent creature a man is in Chriſt, can hardly bee expreſſed; and yet there are many that are angry becauſe there are ſo many bookes. Reading good Bookes, worketh a mans heart

heart to godlineſſe; for even as the fire warmeth the Waxe, and maketh it fit to receive a good faſhion; even ſo good Bookes written of the mercies of GOD in CHRIST, are the way to Chriſt, and teach us how to ſhunne the way that leades from Chriſt. But becauſe I would have you writers of the mercies of GOD in Chriſt; I will tell you what writing of good Bookes doth; it makes the way to Chriſt eaſie to thoſe that deſire to goe in it. And I will tell you who are they that are angry with writing of Bookes: they are ſuch as are ignorant, and the more ignorant they are, the more angry: they are thoſe that love

love the world ſo well, that they cannot finde leiſure to reade Bookes. Saint JOHN ſaith, *Love not the world, nor the things that are in the world: for the love of the world is an enemy to God:* And here you ſee that they are enemies to GOD, for they love not to have him ſo much written of. They that love not Bookes nor Sermons, doe not care ſo much to know what CHRIST hath done for them, and how they ſhould follow Chriſt: they are ſtalled with it: they love the earth: they can talke of it yeare after yeare, and they are never weary. In truth, it would weary a heavenly-minded Chriſtian to heare

an

an earthly-minded man, how continually hee will talke of the earth and earthly things: the very time that hee is in the Church, hee can hardly hold his peace from talking of some earthly thing or other: and the whole Sabbath which GOD sanctified and rested himselfe; and in mercy to him commanded him to rest, that will hee never rest from these earthly and transitory things: for heavenly rest hee never respecteth. Truely, I thinke hee meaneth to make himselfe sure of Hell hereafter: for Christ saith, *Hee that loveth the world, is an enemy to God:* and hee that is an enemy to God, can never come to bee an inheritour of the king-

kingdome of heaven, except hee returnes, and reconciles himſelfe to GOD, through Chriſt: and hee cannot bee thus reconciled, except hee leave his earthly affections, and attend upon Chriſt: For GOD loveth none, but onely thoſe whom hee ſeeth waiting and attending upon his Sonne: and then the Almighty GOD accepteth him as his Sonne, and bids him call him Father, and whatſoever hee needs hee is ready to furniſh and relieve him withall: But if hee bee obſtinate, and will not attend upon Chriſt, but attends upon his owne buſineſſe and worldly affaires, GOD never reſpecteth him, how many friends ſo ever he hath

hath in the world, nor how mighty ſoever they are; and then are his riches and his friends nothing worth, neither can they doe him the leaſt good as can bee thought of. Now hee that loves not writing of Bookes, nor hearing of Sermons, he hath little leaſure, and leſſe deſire to pray: This, I aſſure you, is true, and his owne Conſcience will tell him ſo much, let him examine it when hee will; for Sermons, and reading good Bookes, are the onely meanes to bring a man to prayer, and prayer is the onely meanes to helpe us to the mercies of GOD in CHRIST: For if wee heare Sermons, and doe not pray earneſtly to GOD, for Jeſus Chriſts

Chriſts ſake to ſend the Holy Ghoſt to inlighten our underſtanding, and to ſanctifie our hearts, and follow that which wee heare, wee are never the better; for many heare and underſtand not; and many underſtand, and follow it not; But there is none that prayeth faithfully to underſtand, and for grace to follow it, that obtaineth not, if hee continue in true prayer. The Holy Ghoſt ſaith, *Pray alwayes, and in all things be thankfull:* and the promiſe is made; *Aske, and yee ſhall have*; that is, Whatſoever you goe about, pray to GOD to bleſſe it, and thanke GOD in proſperity, and adverſity, or howſoever it pleaſeth God

1. Theſ. 5. 17, 18.

Matt. 7. 7.

to

to deale with you; for it comes by his Providence, and therefore bee thankfull to GOD, what croſſe ſoever it pleaſeth him to lay upon thee: Doe not as they which rage and ſweare at the loſſe of a few earthly things; but thank God againe and again, that it is no worſe. If it be but for the loſſe of ſome earthly thing, it cannot bee ill for the child of GOD, for *Iob* never honoured GOD ſo much, nor did ſo much good in the Church of GOD while he was rich, as when hee was poore: for when he was rich, the Devill himſelfe told God, that *Iob ſerved him not for nothing*. As if hee ſhould ſay, Thou haſt given him many bleſſings, if hee

he ſhould not be thankfull, it were a marvell.

CHAP. 24.

The unthankefulneſſe of rich men, a great ſinne.

OH, this will bee a witneſſe againſt many rich men, which receive many great bleſſings, and yet they bee unthankfull: for the Devill thought, that hee which received gifts and bleſſings, could not chooſe but bee thankfull: and yet when *Iob* was rich, he never did God ſo much honour, nor ſervice in his Church, as when his goods were gone: for, before hee was a rich man, and lived well, and gave ſomething to the poore: what ſhould

ſhould hee have done with his goods elſe? And ſo did many more beſides him. But when all his goods were taken away, hee did not as worldly men do: he did not ſay, I am bewitched; or, It is the negligence of my ſervants; but hee ſaid, *The Lord giveth, and the Lord taketh, & as it pleaſeth the Lord, ſo it cõmeth to paſſe: bleſſed be the name of the Lord.* And thus hee became thankfull for his loſſe. This is a thing that every one cannot doe: and hee was ſo patient and thankfull, what croſſes ſoever it pleaſed GOD to lay upon him, that hee glorified God in his obedience, and ſhewed that hee loved GOD, and that his love was not ſet on this worldly

Iob 1.9.

worldly wealth. So he might have GOD without the World, he cared not: he was none of those that must needs have GOD and the world together, or else they will none; but hee was one that left an example to the whole Church of God to be thankfull and patient.

CHAP. 25.
How to reade with profit.

I Pray reade the story of *Iob*, and not onely reade, but gather some fruit out of it. And ever when you begin to reade any part of the Scripture, lift up your hearts, soules and minds unto God, and pray privately or publikely; but of private prayer never

never faile: and desire God, for Christs sake, to inlighten your understandings, to sanctifie your hearts, and to make them fit to receive the good seed of his Word, and to give you grace to bring forth fruit to Gods glory: for Christ saith, *In this is my father glorified, that you bring forth much fruit, and be made my Disciples.* And againe he saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heavē.* Here you may see you must glorifie God, and you must leave an example to the Church, that you serve and love God; this did *Iob*: and I pray God for Christs sake, that you may doe the like; and

Ioh. 15. 8.

and that you may doe it, you muſt pray to GOD continually, yea, and in private, for his grace and aſſiſtance.

CHAP. 26.

The preeminence of private Prayer.

THat is the moſt excellent vertue and happineſſe, that belongeth to private prayer, no man by any means can deprive a man of it. Some have had their Bibles taken away, that they could not reade: Preachers have beene baniſhed, that they could not heare: they have beene ſeparated from company, that they could not have publike prayer, yet private prayer went with them: thereby

thereby they talked with God, and made all their miseries knowne unto him, and craved his assistance in all their troubles. And this is the greatest comfort that all good Christians have, that no man can barre them from private conference with *GOD*. Then take heed you doe not barre your selves from it, since none else can doe it, and you know not what need you shall have of it, nor what accident may happen to you in your lives, nor what need you shal have of it in the houre of death. Therefore, if you would alwayes have it, you must alwayes use it, and then you shall see what profit will come by it, and then you will

will bee humbly, faithfully, and familiarly acquainted with God.

CHAP. 27.

The benefit of acquaintance with God.

OH heavenly and happy acquaintance! For the longer thou uſeſt it, the ſtronger will bee thy faith, the humbler thy heart, the earneſter thy zeale, and the holier thy life; and this maketh GOD accept you in Chriſt, and then thou art hee that Chriſt ſpeaketh unto, when hee ſaith, *Aske what you will, and it ſhall bee done unto you.* Thy faith will bee the ſtronger, becauſe thou ſhalt ſee that GOD heareth thy prayers, and granteth thy

Ioh. 16. 23.

thy requeſt. The more humble will thy heart be, becauſe thou ſeeſt thine own miſery and corruption, and that all grace and goodneſſe comes to thee from God: and this will make thee more earneſt and zealous in prayer, and thy earneſt and faithfull praier will move GOD, according to his promiſe, to give thee grace and faith: for the Apoſtles prayed and ſaid, *Lord increaſe our faith.* And this grace and faith will worke in thee holineſſe of life, and then ſhalt thou bee able to fulfill Chriſts ſaying; *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven.*

Luk. 6. 25.

Mat. 5. 16.

CHAP. 28.

How long wee have need of private prayer.

NOw that you and every one of you ſhall have need of private prayer, from the very beginning of your life, to the very laſt houre of your dayes, my owne experience teacheth me: and the Word of GOD, a true witneſſe, affirmeth, that we are wholly corrupted by the fall of *Adam*, with ſin, and therefore continually wee ought to ſuſpect our ſelves, and to call upon God without ceaſing, for his helping grace, and aſſiſtance in all our actions: for we know that our owne fleſh is our owne enemy, and that it is made of the earth, and

and is ſo heavy and earthly minded, that it can never ſeeke for heavenly things, without the eſpeciall grace of God, and the Devill hath made an entrance into this earthly body, by reaſon that our owne Parents, *Adam* and *Eve*, did take of the fruit of diſobedience at his hands, & did eate at his appointment: ſo that now hee claimeth ſuch an intereſt in us, that none but Chriſt can keep him out: and therefore we have no way but to call continually on the Name of GOD in CHRIST, to aſſiſt us with his gracious Spirit, which will keepe away the Devill, overcome the world, and conquer our owne fleſh, for us.

CHAP. 29.
Who pray privately.

THis is certain, that there are none godly but thoſe that pray privately and truely to God, according to his Word; and there is no ungodly perſon, no ſwearer, no prophaner of the Lords day, no drunkard, no adulterer, no covetous perſon, no prophane perſon, nor none that is of a falſe religion, not warranted by the Word of GOD, that doth pray privately, truely and faithfully. By theſe conſiderations you ſhall find out the true marks of the children of God: for the wicked can heare the Word, reade, come into pub-

like

like aſſemblies of prayer: the hypocrite will talke of faith, as if he had come from Heaven; but to goe into a private place, and lay open his heart before GOD, confeſſe his owne imperfections, and pray that hee may not bee an hypocrite, hee is farre enough from it. The ſwearer, the Idolater, the covetous, the adulterer, nor any uncleane perſon dare come to GOD in the Name of Chriſt, except they leave their wicked wayes; and without they bring Chriſt with them, they cannot come to GOD; and Chriſt delights not to goe with thoſe that are continuall breakers of his Fathers Commandements: for Chriſt himſelfe

Mat. 5.19. telleth them, that *he that keepeth the Commandements, and teacheth men so to doe, he shall bee great in the Kingdome of*
Psal. 50.23. *Heaven: and to him that ordreth his conversation aright, will I shew the salvation of God*, saith GOD by the Psalmist. Moreover, CHRIST
Mat. 16.25 saith, *He that will follow me, let him forsake himselfe, and take up his crosse and follow me:* As if he should say, I am gone to Heaven, and if you meane to follow me thither, you must forsake yourselves. I know, this will be a crosse unto you, but you must take it up and follow mee, or else you may not come there.

CHAP.

CHAP. 30.

The way to rule our corruptions.

AGaine, when the children of GOD, who would faine bee with their Father, ſee that they cannot rule their owne fleſh, then with humble hearts they goe to God, and cry and call to him for helpe, that he would helpe to bridle their unruly affections even but for that day & at night they wil wait upon his Majeſty againe; and thus they will never leave him, till they feele the Spirit of GOD working in their hearts; and that will ſtirre them to continuall prayer. But the wicked want faith to goe in the Name of Chriſt;

and this is the cauſe, there are ſo many wicked prayers in the world, for they that make them, have no faith in Chriſt: and without him, they have no promiſe to be heard: and therefore wanting faith to come to Chriſt, they goe to the Saints to pray for them, and yet the Saints did never promiſe them ſo to doe, neither doe they know whether the Saints heare them or no. Againe, ſome pray in Latine, when they doe not underſtand what they ſay, nor what they pray for: but the Holy Ghoſt ſaith, *Pray with the Spirit, and pray with the underſtanding alſo.* Why, ſay they, GOD knowes our hearts, wee pray with the heart.

1. Cor. 1. 14, 15.

heart. God knowes indeed that their hearts are vaine and fooliſh, becauſe they doe not pray with underſtanding, and therefore they have no promiſe to be heard, and yet they will have a paire of Beads, and tell how many prayers they ſay, though they cannot tell what they ſay. I dare undertake, a Parrat might pray as well as they doe, if it could ſpeake all the words. They pray while they live, that they may goe to Purgatory; and when they die, they give much goods to others, to pray that they may come out of Purgatory againe: Theſe are moſt vaine prayers, never warranted by the Word of GOD. They pray

alſo to our LADY to helpe them, like as the Iſraelites prayed to the Queene of Heaven: and as the Iſraelites prayers were accepted, ſo are theirs.

But I pray GOD for Chriſts ſake, that you, nor none of yours may make ſuch prayers. And I pray GOD to bleſſe his whole Church, that their prayers may bee right and faithfull; for prayer is the Key which openeth unto Vertue. Oh Lord, let not our prayers bee turned into ſinne; for then the gates of thy mercy ſhall be ſhut againſt us.

Wherefore wee humbly beſeech thee, give us the Spirit of Truth, that wee may pray rightly, which if wee

wee doe, wee muſt needs ſearch the Scriptures, and ſee there how Chriſt teacheth his Diſciples to pray: *When yee pray, pray on this manner: Our Father which art in Heaven, &c.* Mat.6.9. And whatſoever prayer is not on this manner, is wicked and ungodly. And yet here you ſee there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all ſuch prayers are wicked, and are the overthrow of all thoſe that uſe them.

But Chriſt ſaith, *When thou prayeſt, enter into thy Chamber, and when thou haſt ſhut the doore, pray unto thy Father in ſecret, and thy Father* Mat.6.6,7.

ther which seeth in secret will reward thee openly: use no vaine repetitions as the Heathen doe, for they thinke to be heard for their much babling; but whatsoever yee aske the Father in my Name, that will he give you. Aske, and you shall have; seeke, and you shall finde; knocke, and it shalbe opened unto you. If your children aske you bread, will you give thē a stone? Or if they aske you fish, will you give them a Serpent? If ye which are evill, can give your children good gifts, how much more shall your heavenly Father give the Holy Ghost unto them that aske it?

Joh.16.23 Mat.7 7.

Mat.7 9, 10,11.

— And this was a great mercy in Christ, not onely to bid us pray, but also to promise, that whatsoever wee aske the

the Father in his Name, wee ſhould have it: and hee appealeth to our conſciences, how wee would deale with our Children, if they aske us any thing, and giveth us warning, wee ſhould uſe no vaine babling, and telleth us wee ſhould aske in one word, the Holy Ghoſt, without the which we are miſerable wretches: which if we have, we enjoy all happineſſe and peace, for hee muſt bee our Comforter, and bring us unto Chriſt, & he will bring us unto his Father. CHRIST alſo willeth us to aske the Spirit of truth, becauſe hee will lighten us, and ſhew as the way of all happineſſe: and becauſe our faith ſhould be ſtrengthened to aske the Holy

Ioh. 16. 13.

Holy Ghoſt, hee alſo promiſed us to ſend him to teach us all things, and bring all things to our remembrance, without which wee are like a houſe which is built faire on the out-ſide, but there are no windowes to ſhew any light at all into it, & then the houſe is good for nothing, becauſe there remaines nothing but darkeneſſe in it: even ſo darke is the earth of *Adam*, which wee are made of, that though wee ſeeme never ſo faire on the out-ſide, yet if we have not the Holy Ghoſt within us, we can never ſee to finde the way to CHRIST: and then it is unpoſſible to come unto the Father; and ſo conſequently wee muſt needs periſh,

Ioh. 16. 26

riſh; for Chriſt ſaith, *No man commeth to the Father but by mee.* And here you ſee that thoſe that put their truſt in Saints to pray for them, have no promiſe to be heard and it ſhewes that they are not enlightned by the Holy GHOST, to ſee the way to Chriſt, and they themſelves will confeſſe that they dare not goe to Chriſt: which ſheweth that they have no faith to beleeve his promiſes, nor will to obey his Word: For Chriſt ſaith, *Come unto mee all ye that labour and are laden, and I will eaſe you.* Here you ſee that he leaves out none, but calls all ſinners unto him, and promiſeth that hee will eaſe them. I humbly beſeech God to

Mat. 11. 27

Mat. 11. 28

to give you, and every of you to the worlds end, grace to pray to God for the Holy Ghoſt. And I pray you let me requeſt you to pray to GOD continually, to inlighten you with the holy Spirit, that the Holy Ghoſt may bring you to CHRIST, ſo CHRIST to bring you to his Father; and then ſhall you raigne with them, for ever and ever world without end. Which God grant for Chriſts ſake, our onely Mediator and Advocate.

CHAP. 31.

The beneſit of the Holy Ghoſt.

SEing ſome pray not at all, and others pray falſely, doe yee often and earneſtly pray

pray for the Holy Ghoſt, for I will tell you what hee will doe: hee will inlighten you, and unite you to Chriſt, and give you grace to rule over all your affections, and make you able to bee Maſters of your ſelves: Where, on the contrary ſide, they which have not the Holy Ghoſt written within them, are maſtered and ruled by their owne filthy affections, and ſo become ſervants to them: but if you have the holy Spirit, yee ſhall be able to ſay to your ſelves, as the Maſter ſaith to his ſervant, Thou ſhalt doe this, and thou ſhalt doe that: Thou ſhalt not ſweare, nor blaſpheme thy God: Thou ſhalt not drinke and ſwill like a beaſt, neither

ther ſhalt thou come in company amongſt ſuch, &c. Reaſon thus, I will overcome thee by Gods grace, thou earthen Pot-ſheard, which broughteſt mee nothing, and wouldeſt thou now confound all theſe excellent graces which it hath pleaſed the Almighty GOD to beſtow upon me in Chriſt? No: by the grace of God, I will rule over thee, or elſe I will pine thee. I may ſay
2. Cor. 12 7 with Saint *Paul*, theſe are *the meſſengers of Satan to buffet mee:* I will pray to my God
2. Cor. 12 9 to aſſiſt me, and *his grace is ſufficient for me*, I know thy nature, thou art like an unruly Colt, that if hee bee pampered, fed, and well kept, he will throw his Maſter under

der his feete, and cares not what becomes of him, ſo he may be rid of him, and then he runs whither he liſt himſelfe, although hee fare much worſe than hee did before: even ſo it is with thoſe that become ſubject to their affections, they are as hard to bee overcome as a wilde Colt, which many times is like to bee, and ſometimes is, the utter deſtruction of his Maſter: therefore your reſolution muſt bee, to deale with your ſtubborne and rebellious affections, as you will deale with a pampered wilde Colt, and ſay unto them, By Gods grace I will not bee over-maſtered by you, I ſcorne to ſerve ſo beggerly and ſo baſe a ſlave as thou

thou art, I will bridle thee, and thou head-ſtrong, ſtout, proud, ſcornefull, and diſobedient, untemperate, unholy, high-minded, froward, covetous, and idle diſpoſition, for there is no goodneſſe in you by nature, but by GODS grace I will temper you, I will make you humble, patient, chaſte, quiet, and diligently to fall to ſome labour, you ſhall never bee idle, for that will bring you to nought. And this muſt be the victory betwixt your ſelves and your affections, and then the Holy Ghoſt will teach you to maſter your ſelves, and not ſuffer you to bee ſubject to every filthy motion of the fleſh. Further, *Hee will teach thee*

all

all things, and bring all things to thy remembrance; as GOD resisteth the proud, and giveth grace to the humble. He that committeth adultery, sinneth against his owne body, and maketh the temple of GOD, the temple of an harlot. Hee that will not worke, let him not eate. Hee will give thee faith to quench all the fiery darts of the devill. Therefore pray for the Holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to overcome them, hee will be with thee in the houre of death, when all thy friends, thy pleasures, and profits will forsake thee, and then hee will bring thee to CHRIST, and therefore pray for him, and acknow-

Jam. 4. 6.

1. Cor. 9. 18, 19.

2. Thess. 3. 10.

Ephe. 6. 16.

acknowledge his great mercy in CHRIST, who hath taught thee thus to pray, and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seeke for continuall knowledge, that your prayers may bee according to the Word of GOD, for if they be not such, then are they turned into sinne, and then thou hast nothing to relieve, comfort, or reconcile thy selfe to God againe: for as concerning all the sins that a man hath fallen into through the frailty of nature, hee hath been reconciled to GOD by faithfull prayer; but if your prayers bee not at all, or not as they ought to bee, then all your helpe is vaine.

CHAP.

CHAP. 32.
God accepteth weake prayers.

IT is a very weake prayer that God will not accept, if it bee rightly made. I ſpeake thus much becauſe I would not have you diſcouraged, and thinke you had as good not pray at all, as pray weakely: for the Almighty GOD accepteth your obedience and well-meaning, that you will prepare your ſelves to pray as well as you can; but if thou ſee thy ſelfe neglect private prayer, bee ſure that Satan hath ſomething to worke againſt thee: and by this you may underſtand that there are none that did or ever ſhall periſh. but it was, becauſe either they did not

not pray at all, or elſe, becauſe they did not pray as GOD had warranted them in his Word. Mee thinks if I were a man and a Preacher of Gods Word, as (I hope) ſome of you ſhall bee, and I pray God for Chriſts ſake you may, I ſurely perſwade my ſelfe, that, through Gods grace, I ſhould bring many to pray rightly, which now pray unadviſedly, or not at all. But thoſe that have gotten a cuſtome to pray after the invention of men, and contrary to the Word of God; as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderſtand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory,

gatory; theſe, I ſay, you may pray for, that they may not uſe ſuch prayers any longer, but to perſwade them, is almoſt as vaine as their prayers. Yet once againe I ſay unto you, Pray; for you have no promiſe except you pray. *Aske and ye ſhall have,* (ſaith Chriſt;) *Hee* doth not ſay, You ſhall have whether you aske or no: but he ſaith, *Aske and yee ſhall have.* Was not this a great mercy of our Saviour Jeſus Chriſt, to profer us, if wee would but aske, wee ſhall have? Surely I thinke he were a very unworthy perſon, that would thinke much to aske a thing for which hee might bee the better for ever. If a Maſter would ſay to his

Mat. 7. 7.

Servant, when ſuch a Leaſe comes out, aske me for it, and I will let thee have a very good penny-worth of it: becauſe thou haſt ſpent thy time in my ſervice, and in attending upon me: therefore I would have you get ſomething to live upon hereafter to defend the world withal, that thou mayeſt not begge when thou art old: and this were a very reaſonable thing. Now the Maſter being a worthy man, and fully reſolved to doe this ſervant good, when the time comes, he conſiders with himſelfe at how eaſie rate hee may ſet the Rent of his Farme for him to live upon, and yet give ſome attendance upon him ſtill. The time being come,

come, he expecteth when he ſhould aske; but if the ſervant thinkes much to aske, it is ten to one but his Maſters minde will be cleane altred, although hee were never ſo fully bent to deale liberally with him, and ſaith to himſelfe, If it bee not worth the asking, it ſhall be worth the keeping; If it bee not worth thankes, it ſhall bee worth nothing: and very likely hee will thinke worſe of his ſervant than ever hee did before, becauſe he would not aske it, and thinke he is growne proud, and ſcorned his gentle offer. Now, if the Maſter will not give his ſervant the thing ſo promiſed, becauſe hee will not aske him, although in-

deed hee ought in Conſcience to give him ſomething: for God ſaith, *Let not thy ſervant goe away a poore man:* how doſt thou thinke thou ſhalt receive the thing which our SAVIOUR hath promiſed, upon the ſame condition, that thou ſhouldeſt aske, when thou haſt deſerved nothing at his hands, but hee of his owne free mercy hath bought thee, and paid a deare price for thee, and thou haſt done nothing for him, but for thy beggerlineſſe, hee biddeth thee aske, and thou ſhalt have? What canſt thou look to obtaine, when our Saviour Chriſt hath preciſely told thee, thou muſt aske, and yet thou refuſeſt to doe it?

it? *Enter into thy Chamber*, ſaith hee, *and ſhut thy doore*. Although every place will ſerve, yet it pleaſeth Chriſt to name thy Chamber, becauſe hee would have a man without accombrances. Every man findeth one place or other to lodge in; let them then finde the ſame place, or ſome place elſe to pray privately in. *Shut thy doore*, (ſaith CHRIST,) as if he ſhould ſay, Shut thy ſelfe from the World, and ſhut the World from thee: it may bee thou haſt ſomething to ſay unto mee, that thou wouldſt not have the world to heare. Oh the mercy, the wonderfull mercy of Chriſt to man, how hee became Man for man. And he knew

Matt. 6 6.

the nature of Man, that hee would bee loath that every one ſhould know the corruption which was in him: and therefore ſaid, Come to me alone, and ſhut the doore, no body ſhall know what is betwixt thee and mee, I know thy ſins already, but I would know whether thou knoweſt them or no; for many a man ſinneth, and knoweth it not, becauſe hee knoweth not my Word: but if thou knoweſt them, confeſſe them to mee, and I will give thee pardon for them: and if thou wilt leave them, and canſt aske helpe of me, I will give thee grace to overcome them: for I have overcome them all for thee, even in thine owne fleſh: and thou,

thou, through my helpe ſhalt doe a greater worke: for thou being a ſinner, ſhalt overcome in thy ſelfe, which is a greater worke than for mee which am GOD, and without ſinne, to overcome ſinne: and yet not you, but I your Saviour, who dwell in all thoſe that lay hold on me by true faith, for without me, ye can doe nothing; and therefore come to mee, follow my counſell, come ſecretly, let no body know of it, for hindring you, or for feare vain-glory ſhould follow you; no man ſhall need to know of it, for I will reward you openly. Oh the wonderfull mercies of Chriſt to man, never able to bee ſet out! Hee knew that man

would bee desirous to have it knowne that hee served such a worthy Master, as none could serve a better, that every one should say, he served Christ, he served the Son of God, who will bring him to preferment. Every one desireth to have it knowne that he serves a noble Master, and therefore hee will weare his cognizance upon his sleeve, that it may bee knowne what an excellent man he serves: for it is a great credit to serve a worthy Master, and a man shall bee very well accounted of for his sake: but hee that serveth a wicked and ungodly man shall never bee so well thought of, because his Master is wicked, and hee is oftentimes

tentimes aſhamed of his Maſters doings, ſo that hee will never bee a credit unto him; and therefore, never ſerve a wicked man, although hee be never ſo rich; for the deſire of man is to ſerve a maſter of credit, and that Chriſt knew: hee knew alſo that man was loath to have his ſins openly known: and therefore out of his great mercy, and wonderfull wiſedome, he appointed man to confeſſe his ſins privately, without which there can bee no good prayer. Hee told man that hee ſhould not need to make ſhew of it unto the world; for he would reward him openly, and make it knowne; that hee ſerved a good Maſter indeed

The rewards of Chriſts ſervice are heavenly.

deed; for he would give him ſuch graces and bleſſings, as all that knew him, ſhould perceive that hee had them neither of the World, the fleſh, nor the devil, nor of his owne nature: but it ſhould appeare, they were onely the gift of the Almighty GOD: Hee did not promiſe earth and earthly things, you may ſee; for every venemous earth-worme is full of theſe: the Uſurer, that is as farre from Heaven, as it is to hell, where, if hee take not heed in time, hee may finde his part, he (I ſay) may brag of his gold; the Extortioner, whom God hates, may brag of his ſilver; the covetous perſon whom GOD abhorreth, hee may bragge what a deale

deale of earth and earthly durt hee hath purchaſed; as the Prophet ſaith, *They load themſelves with clay.* Hee doth not ſay, God giveth it them, but, *They load themſelves.* Among theſe fooliſh and abominable people, whō the Scripture ſpeaketh ſo much againſt, as againſt no man more, nor ſo much, I think ſtrumpets and whores, who for covetouſneſſe ſake ſell their ſoules and bodies, and make themſelves ſuch filthy veſſels in this earth, that it is moſt loathſome to thinke of, may bragge as well of their Jewells and coſtly apparell that the World beſtoweth upon them, as any other of theſe covetous wretches, whom God

GOD abhorreth, and giveth warning that no man ſhall ſpeake well of them: for the Holy Ghoſt ſaith, *Speake not good of the covetous whom God abhorreth.* And that thou mayeſt know it is no worldly traſh that God beſtowes on thee: know, that the Devill calleth himſelfe the Prince of the world, and ſo one would thinke hee were: for theſe outward things are moſt commonly beſtowed upon the wicked; but that which GOD will beſtow on thee, is a treaſure which the wicked ones have not, nor are ever like to enjoy, except they leave their wicked wayes, and goe privately to the Lord JESUS Chriſt, and lay open their miſerable

eſtate

eſtate to him, and crave his pardon, and grace to live a new life; and then hee will give thee the greateſt treaſure that man can imagine, even a moſt heavenly treaſure: he will give thee faith: which will bring thee to the everlaſting kingdome of heaven: he will give thee patience, to beare all the croſſes, and troubles in the world: hee will give thee humility, which will fill thee full of grace, and make thee in favour with God and man; he will give thee his grace ſo plenteouſly, that thou wilt ſpeake alwayes the truth, and keepe thy promiſes, though it bee never ſo much to thy hinderance in the ſight of the World. Nay, in the ſight

ſight of the World it muſt needs be a praiſe to thee: for the World ſeeth that every Earth-worme can breake their promiſe, or turne it ſo, that it is worſe than a promiſe-breaking: for it ſheweth that they are full of hypocriſie, diſſemblers, and would ſerve the world, and would not have the Devill know it; but the Devil will not be ſo deceived: hee maketh account the world is his, and hee hampereth all thoſe that love it, in chaines, and hee will have the world know it, that it may bee a witneſſe on his ſide at the day of judgement: Nay, his owne Conſcience will bee a witneſſe againſt him at the Day of Judgement, that breaketh

The danger of breaking promiſe.

breaketh his word, even at that dreadfull Day, when the traſh, for which hee ſo lightly regarded his promiſe, ſhall be conſumed with fire and brimſtone, then will he wonder, he could thinke it would bee ſo long before that Day would come, and now ſeeing that it is come, hee fully perſwadeth himſelfe that his paine will never have an end. If thou thinkeſt, that breakers of their word have a roome in Heaven, reade the fifteenth Pſalme. But what ſhould I ſpeake of a roome in heaven, when indeed they ought to have no roome amongſt civill men on the earth: Nay, nor yet among the Heathen? for it hath beene accounted

counted ſo great a ſhame for a man to breake his promiſe, that hee would rather die than it ſhould be ſaid that he were one of thoſe. But pray thou privately and faithfully, and GOD will not onely give thee power to keepe thy promiſe with men; but thou ſhalt alſo have grace to keepe thy word and promiſe thou haſt made to Almighty God, to forſake the Devill, the world, and thine own filthy affections; which will ſhew openly that thou art the ſervant of GOD, and that GOD hath beſtowed his manifold graces and bleſſings upon thee, as CHRIST

Mat.16.17 ſaid unto *Peter*, *Fleſh and blood hath not taught thee theſe things, but my Father which*

which is in heaven. So every one that beholdeth thee will know, that neither the Devill, the World, nor thine owne fleſh hath beſtowed theſe gifts on thee, but thy Father which is in heaven. Bleſſed bee the Name of Chriſt, for his bountifull goodneſſe beſtowed upon mankinde, he did not onely bid them pray, and promiſed they ſhould be heard, but alſo told them to whom to pray; and becauſe men durſt not goe to GOD alone, hee bade them goe in his Name, and promiſed that he would bee there with them and hee would be a Mediator, which none elſe could doe, and hee would make peace between God and them, and therefore any

any might boldly come to him; hee teacheth them where to aske privately, and what to aske: the Holy Ghoſt, without the which wee are fire-brands of Hell; but if wee have him, we are — Saints in Heaven, even ſoyned to CHRIST, and as his members; and yet he fearing all this would not ſerve, it was his great mercy to ſhew us more concerning two men which were praying, and make us acquainted how they prayed, and how they ſped. CHRIST ſaith, *There was a Phariſee & a Publican went into the Temple to pray.* The Phariſee was one that thought himſelfe a juſt man, and deſpiſed others. The Publican accounted him ſelfe

Luk. 18. 10

ſelfe a ſinner openly known. *The Phariſee ſtood up and prayed, and ſaid, I thanke thee oh Father, I am not as other men are, nor like this Publican, I faſt twice in a weeke, and give tithe of all that I have.* Now you may ſee who they bee that ſay, I faſt, or we faſt: as if they ſhould ſay, I feare it ſhall never be knowne that it is I, or wee, that faſt and pray, and pay tythe of all that wee have: and that wee deale juſtly, and keepe the Commandements. *But the Publican ſtood afarre off, and durſt not looke up to heaven, but ſmote on his breaſt, and ſaid, Lord, bee mercifull unto mee a ſinner.* Here you ſee, wee muſt humble our ſelves, and confeſſe

feſſe our ſinnes: for Chriſt ſaith, *He went away juſtified, rather than the other: for he that humbleth himſelfe ſhall be exalted, and hee that exalteth himſelfe, ſhall be brought low.* Alſo hee willeth us, alwayes to pray, and not to waxe faint, ſaying, *There was a certaine Iudge in a Citie, which neither feared God, nor reverenced man, and there was a Widow in the Citie, which ſaid, Doe mee iuſtice againſt mine adverſary; but he would not for a time; yet afterward, he ſaid, Although I feare not God, nor reverence man, yet will I doe her juſtice, leſt at the laſt ſhee chance to weary me. And the Lord ſaid, Heare what the unrighteous Iudge ſaith. And ſhall not God avenge*

Luk. 11.2.

avenge the cauſe of his Elect, which crie and call day and night upon him? And therefore pray continually. And doe not thinke (my ſonnes) that I have ſpoken too much of prayer: for, as I ſaid before, without it we have no promiſe to obtaine any favour of God, nor yet to bee kept from any evill by God, and therefore doe it. You muſt needs alſo bee thankfull to GOD for his mercies in CHRIST, and moſt humbly thanke CHRIST, who hath thus mercifully taught you to pray, and give GOD thankes, who hath brought you into the world, in ſuch a time, when as you may be taught to pray according to his Word, and I beſeech him

him, that you may pray according to his counſell.

CHAP. 33.

No certaine rule for private prayer.

NOw I would have you know, that private praier is for every mans private uſe, and therefore there is no certain rule, neither can words bee ſet downe what yee ſhould ſay: for though wee bee all ſinners, yet ſome are more troubled with one ſin, ſome with another, and ſome are troubled becauſe they cannot bee troubled ſo much with their ſins as they deſire, which ſort CHRIST calls unto him, ſaying, *Come unto me all ye that labour, and*

Mat. 11. 28

are

are laden, and I will eaſe you. But although all ſinnes dwell in us, and wee are ſubject to them (wherefore Chriſt ſaith, *Ye had need watch and pray*) yet there is in every one of us, ſome one ſinne that will draw to a head, and beare ſome rule in us, and will not bee ſubject nor ſubdued to the Spirit, as the Child of GOD would have it: but then hee goeth to Chriſt, and craveth his aſſiſtance, and yet ſometimes the ſin will overcome him, and then hee goeth and confeſſeth his ſinne againe, and craveth pardon, confeſſing withall his owne weakneſſe, that he ſhould be overcome of ſo vile and baſe an affection. And thus every one ought

Mat.26.41

ought to seeke by prayer to God, to get victory of that sin, which otherwise would overcome and destroy him, body and soule for ever and ever.

CHAP. 34.

Divers men troubled with divers sinnes.

SOme are troubled most with envy, some with pride, some with anger, some with Covetousnesse, and some with sloth, &c. All these, with a company that attend on them, set upon every man, but one must bee Captaine, then overcome the Captaine and all the Armie will bee discomfited. In warres, if the Captaine prevaile, the Souldiers will ruinate

ruinate even the City; ſo it is with ſin, if the chiefe ſinne getteth the victory, it will let in a great number of enemies, that will never leave untill they have utterly ruinated and brought to confuſion the whole body and ſoule of man; and therefore every one ought to pray to God, for helpe and aſſiſtance againſt his greateſt temptation; for if wee overcome that, the reſt will flie: as Saint *Iames* ſaith, *Reſiſt the Devill and hee will flie from thee.* Iam. 4. 7
And this will bee a great comfort to any man, when hee ſeeth his enemy cannot triumph over him: then the Devill ſhall have no cauſe to laugh in his face; nor the World to jeſt behinde his

backe, neither can his owne affections brave, or upbraid him: but hee ſhall have a greater comfort than this, for by obtaining this victory he ſhall be ſure to be Servant and Souldier to the moſt worthy Captaine that ever was. Yet hee muſt acknowledge that he got the victory by the helpe of his Captaine; and ſo long as hee is a Souldier under him, hee ſhall alwayes have the victory: for the Devill himſelfe is afraid of this Captaine, the World will flie at his preſence, and thine owne affections will fall downe before thee, if hee come.

CHAP.

CHAP. 28.

Bee not hurt by a little temptation.

THere is another thing, which I muſt admoniſh you of, that yee be not overcome of a little temptation, for that is the baſeſt thing in the World: even as if a great Captaine ſhould bee overcome of a meane Souldier, that had neither might nor policie, which muſt needs returne with ſhame to the Captaine. But it is much more ſhame for a Chriſtian, that hath vowed to forſake the Devill, the World, and his own affections to bee overcome by the weakeſt of them all. There bee many that thinke, if the

Devill overcome them not in a great ſinne, all is well, though that indeed hee ſet them on worke continually on trifles; and by this meanes keep men in ſome device or other. Hee cares not what they doe, ſo they ſerve not GOD, and ſo he may blindfold them, that they cannot ſee their owne ſins. And thus they are in a very dangerous and evill caſe: and know not what they doe; yet they ſhadow their folly, that the world may not perceive it, and then they thinke it is well enough. Thus the devill leades them quietly to Hell, and they never know whither they are going, till they come there: even as a winde carrieth a ſhip, and they that

are

are in it, know not where they ſhall bee ſet on ſhore. For the Devill is a cunning Fowler, hee will never lay a great baite, where he knowes a little one will ſerve the turne; and he is ſo full of policie, that hee ſeeth a great baite would make the party afraid to come neere it: but thus doth the Devill, firſt hee giveth a little baite, and ſaith to him whom hee meaneth to catch, I warrant thee thou mayeſt take this, goe neare it, taſte of it, it will not hurt thee: many ſwallow a greater baite than this, and thou ſeeſt no hurt come of it: as hee ſaid to *Eve*, It is but an Apple, it may doe thee much good to bring thee to knowledge, and make

thee like to GOD. And therefore now wee ſee wee had need ſet a ſpeciall watch over our ſelves, that wee may ſpie the Devill, when hee goeth about thus to entrap us in his Engines, with his alluring baits, and returne his baits againe, and when hee offereth us any of them, may ſay, I defie thee Satan, and by GODS grace have knowledge that thou art a wicked Serpent, and didſt deceive our firſt Parents with an Apple. I will not play with thy baits, bee they never ſo ſweet, pleaſant, or beautifull, I know thy ſubtiltie, and I know that I ſerve a Captaine, CHRIST, that thou art afraid of, and hee will bring us

us to an happier Paradiſe, than thou diddeſt put us out of, and hee will make mee like a god, and renew the image that thou diddeſt decay in us: Thou diddeſt ſcoffe at mee, and ſaidſt, I ſhould have knowledge, when thou wouldeſt have utterly overthrowne mee; yet I have this knowledge, (I thanke the Almighty GOD for it) that now I can ſee thy Policie, and how thou cameſt to our Parents, when they were alone; thou thoughteſt they could not ſtand by themſelves: but thou ſhalt never finde mee alone; I know I cannot ſtand by my ſelfe, and therefore I draw neare unto my LORD and SAVIOUR IESUS

Christ by faith, and will attend upon him, and will not leave his Commandement undone, for all thy baites and allurements thou canst shew mee in the World, where thou callest thy selfe Prince: but thou gettest it by wicked policy, and thou rulest it by a wicked tyranny, destroying the good, and maintaining the wicked, and bestowest thy trash on them, not for any love that thou beareſt to them; but to make them thy wicked instruments, that thou mayest doe the more hurt by them.

And as soone as they have served thy turne a while, thou wilt bring them to shame in this world, and ever-

everlaſting deſtruction in hel fire. And therefore, now I would have thee know, that I have knowledge, and perceive that all theſe uſurping Tyrants have learned all their miſchievous policies of thee, uſing all meanes they can poſſibly, to deſtroy the good, and with their paltry traſh which they call their wealth, they winne the wicked to their wills: and when they have their purpoſe a while, they will picke ſome quarrell againſt them, although they have no reaſon for it, and although they follow their wicked wills never ſo much, yet in the end they will overcome them.

And ſo, Satan, doeſt thou

deale with al that ſerve thee: and therefore thou art an uſurping Tyrant: for the earth is my LORDS, who hath made it, and all that is therein, and that which belongeth unto thee, is nothing but that traſh, that hee careth not for: It is like Tares, and the worſer ſort of graine, more fit to feed ſwine, than for the Children of ſo mighty a King as my Lord is, who hath ſuch treaſure for thoſe that doe belong unto him, as thou ſhalt never come neare. Yet this is thy deſpight and envy, becauſe thou canſt get none of it thy ſelfe, thou wouldeſt have mee have none of it neither. But thou ſhalt not deceive mee with theſe earthly

earthly baits; which one day my Almighty GOD ſhall ſet on fire about their eares that love them ſo well, when themſelves ſhall bee ſuddenly ſtrangled with the ſmoake thereof: and it makes mee marvell how thou ſhouldeſt deceive ſo many as thou doeſt with them; for once my gracious LORD drowned them, and all that loved them, and many times hee ſinketh very much traſh in the Sea, that Pyrats might ſee they ſhall ſinke one day, and all thoſe that ſell their ſoules for ſuch traſh, except they turne ſpeedily unto my Lord and Saviour Jeſus CHRIST, who is a Saviour, and will ſave all ſinners that turne unto him.

him. But thou art a Deſtroyer, and wilt deſtroy all thoſe that follow thee: thou knoweſt my Lord burnt *Sodom* and *Gomorra*, with other Cities, which were full of this gliſtring droſſe; to ſhew that he cared no more for it, then Kings doe for Counters: for if he had reſpected it, hee would never have burnt it, and conſumed it with fire: Yet thou, Satan, doeſt deceive worldly wiſe men, giving them droſſe for gold, which is no better than Copper Counters; and in the meane time thou makeſt them deceive themſelves of an everlaſting treaſure. Earthly treaſure may be compared to glaſſe, which is ſo brittle a metall, it can never

never continue long: for as it might be, now a man hath it to do him good, & in the turning of a hand it is broken, and worth nothing: even ſo it is with the traſh and pelfe of this world, and the life of man, which is but a breath; and what can bee of leſſe power than a breath?

The Scripture ſaith, *It is like a vapour which appeareth ſuddenly, and is as ſuddenly gone againe.* CHRIST ſaith, *Thou foole, this night ſhall they take away thy ſoule from thee: then whoſe things ſhall theſe bee that thou haſt gathered together?* If our Saviour Chriſt calleth him a foole, that careth for earthly things, I know hee is a foole; and therfore thou ſhalt not make moe

Iam 4.14.

Luk.12.20

mee ſo ſimple, but thou ſhalt make me wiſe; for I will ever bee watchfull and wary in all my wayes, continually attending upon the Son of God, CHRIST JESUS my LORD and SAVIOUR, that thou maiſt not finde me alone. I will alſo keepe company with the godly, by which meanes the way of my Saviour will bee made more eaſie for me; for when many godly men are together, they encourage one another to that which is good.

CHAP.

CHAP. 36.

Idleneſſe and Covetouſneſſe to be avoyded.

NOw though every ſinne bee a great hindrance to prayer, yet Idleneſſe and Covetouſneſſe are two of the greateſt, and therefore wee ought moſt earneſtly to pray againſt theſe ſinnes, and to take heed of ſuch ſports and recreations, which have no warrant in the Word of God: for many are ſo caried away with idleneſſe and paſtimes, that they can finde no time to pray; and therefore wee had need to be very circumſpect, and watchfull over our ſelves, leſt wee bee ſnared with this part of the Devils policy; for if a man take

take not heed, Satan will fill his heart ſo full of theſe vain and idle paſtimes, that hee ſhall never have any regard of preparing himſelf to pray.

Exod.20 9 GOD ſaith, *Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe*; and therefore be ſure there is no time appointed in theſe ſixe dayes to follow your idle pleaſures and ſports: *and the ſeventh day wee muſt keepe holy.* The Holy GHOST ſaith,

Rom.14 23 *Whatſoever is not of faith, is ſinne*; and thou canſt do nothing of faith, except thou haſt good warrant for it in the Word of GOD: and the Word of GOD ſaith,

Ephe.5.16 *Redeeme the time, for the daies are evill.* And thou canſt not redeeme the time with vaine

vaine recreations. I ſpeake not to barre any from lawfull recreation, but to warne you to take heed, that for a little fooliſh and idle pleaſure, which preſently commeth to an end, you loſe not a glorious Kingdome which endureth for ever. And this Kingdome can never be gotten without private, true, and faithfull prayer; for although Chriſt hath already obtained it for us, yet wee have no promiſe of it, except we lay hold on him by faith, which faith wee can never have, except we pray for the Holy Ghoſt to enlighten us, and teach us to lay hold on Chriſt. You muſt continually call for mercy and grace; mercy for thy ſin, and grace to

to ſerve GOD. And this I am well aſſured of, that hearing of the Word preached is the very meanes that GOD hath appointed for the obtaining of faith, and by no meanes may you neglect that except you will contemne the counſell of the holy Ghoſt, which I pray GOD for Chriſts ſake you never may doe. The Holy Ghoſt telleth you, that
1.Cor.3.6. *Paul planteth, and Apollo watereth, but God giveth the increaſe.* You muſt alwayes have your prayers aſcending to the Almighty God, to deſire him to ſend the ſhowers of his grace into your hearts, that the ſeed of his Word may grow and bring forth fruit to everlaſting life.

CHAP.

CHAP. 37.
A dangerous let of prayer.

I Will let you underſtand in my judgement, what is one of the greateſt hinderances unto prayer that can be, but it is ſo cloſe and ſubtle an enemy unto mankinde, that I can by no meanes diſcover it ſo well as I would, for it is ſo cunning, and ſo forcible an allurance of the Devill, that it draweth many more from true and faithfull prayer, than any net that ever hee laid: but I cannot well tell, which way to deſcribe it unto you. I cannot ſay that it is altogether Covetouſneſſe: for as *David* ſaith, *If it had beene an open enemy that had done mee this diſhonour*

Pſal. 56. 12.

diſhonour, I could have borne it: So I may ſay, if it were an open ſinne, which would deprive you of this benefit of prayer, peradventure I ſhould finde ſome way to diſgrace it unto you; but it is a thing that carrieth ſome colour of goodneſſe, even amongſt them that thinke themſelves good, and yet indeed it is ſtarke naught, and deceiveth a multitude, and it frequenteth every place, City, and Towne, and amongſt all ſorts of people, Husbandmen, Tradeſmen, and all kindes of Arts and Profeſſions in the world: ſo that I cannot as I would, tell you which way to ſhunne it: I would to God it were not among Preachers.

Now

Now, as well as I can, I will explane it unto you. It is an overmuch care of thoſe things which a man may lawfully uſe For man being earth, thoſe earthly things beare much ſway in his mind, and eſpecially becauſe they carry the name of lawfull: and ſo they make a man forget the Law of GOD, and neglect the duty of prayer, the which two things being over-ſlipped, hee loſeth the promiſe of the Goſpel, which is an everlaſting Kingdome. And that it is thus, I will make it more plaine unto you, becauſe I hope GOD will give you grace to ſhun it, which I deſire you may, for CHRISTS ſake. Man being earth, and

Parimus licites.

Satan

Satan being the Prince of this earth, hee labours to ſet mens earthen mindes altogether on this earthen world, which he may eaſily doe; for man being earth by nature, and generally inclined to love earthly things, he is the more eaſily drawne unto this earthly affection. It is even as if a man ſhould run downe a ſteepe Hill, hee can more eaſily run downe, than goe up ſoftly: even ſo, man can eaſier run after theſe earthly things, than ſtay himſelfe in a meane. Hee hath nothing to helpe his earthly nature, but grace: which he muſt needs pray for, or elſe hee can never have it: yet doth hee follow the things of earth ſo much, that hee hath

hath no leasure to pray for it. In the night when he should meditate on the Law of God by the appointment of the Holy Ghost, hee is thinking of some earthly thing or other, either of this bargaining, or that purchase, or such like: when oftentimes hee might be much more happy to bee without it. And mee thinkes hee that can thinke of heaven and have it, is well enough: but these kinde of people would have heaven and earth too. It is said, *It is as hard a thing for a rich man to bee saved, as for a Camel to creepe thorow the eye of a Needle.* Mat.19.24 And this is the cause of it, his head is so busied about earthly things, that be lawfull, that hee forgets

gets to meditate of the Law of God in the night: And in the morning when heſhould pray, before hee can ſettle himſelfe to it,his earthly buſineſſe is ſo much, and requires ſo great haſte, that then he cannot ſtay to pray; but if hee doe, they are ſuch prayers as ſome offer to their Saints: they ſpeake of God, but their hearts are on the World: ſome are troubled with their Merchandize, ſome with buying and ſelling, ſome coveting to grow rich, ſome caſting to maintaine their families, but their riches are ſo unlawfully uſed and ſo hard a matter it is for them to uſe them lawfully, that it cannot by any meanes bee expreſſed. But the

the moſt merciful and mighty GOD, hath taught man what to doe in ſuch a caſe, which is to meditate in his Lawes day and night, and then hee ſhall bring forth his fruit in due ſeaſon, and ſhall know when to ſerve GOD, and when to deale in the World. Take heed therefore: you ſee what danger you are in, whileſt you are here on earth: for this is a dangerous diſeaſe, and many die of it: and therefore cleave to the mercies of God in Jeſus CHRIST; which hath given you ſuch warning of this deſperate diſeaſe, ſaying, *Labour not for the meat which periſheth, but for the food of everlaſting life.* Thus you ſee what CHRIST

ſaith, hee bids you not *labour for earthly things*, hee tells you, *they periſh*; hee bids you labour for the food of the ſoule, which ſhall never have end. The Holy Ghoſt ſaith, *Bodily labour profiteth little: but godlineſſe is profitable to all things, which hath the promiſe of this life preſent, and of that which is to come.* Here you ſee, godlineſſe hath the promiſe of the life preſent, and therefore I marvell men ſhould refuſe to be godly; it hath the promiſe of the life preſent, and of the life to come; whereas worldlineſſe hath not ſo much promiſe as of the life preſent. *Godlineſſe is great gaine.* Would you have gaine? then embrace godlineſſe ſo

ſhall

ſhall you have your deſire, for that purchaſeth a Kingdome, and it is profitable for all things. *Seeke firſt the Kingdome of God, and all things elſe ſhall bee miniſtred unto you.* Matt. 6. 13.

Here CHRIST promiſed, that if you will ſerve GOD, all worldly things ſhall bee given you, ſaith Chriſt; *Care not for to morrow, let to morrow care for it ſelfe; the day hath enough with his owne griefe.* Matt. 6. 34. Here you ſee Chriſt would not have you care ſo much for theſe earthly things, as you doe. *Caſt all your care upon GOD, for hee careth for you.* Pſal. 37. 5. Here you ſee that GOD freeth you of all your earthly cares, and telleth you that hee taketh care

for you, as if hee ſhould ſay: Your care can doe you no good, and therefore take none; ſerve mee, and I will take care for you: as if a father ſhould ſay to his ſonne, Goe to the Schoole of Learning, ſtudy to ſerve GOD, your King and Countrey, and I will provide you all things neceſſary, and you ſhall want nothing.

Labour for Learning, or elſe you can never get it; that is a thing which I cannot buy for you, you muſt get it by your owne induſtry and diligent ſtudy, if you will have it: but when you have it, it is more worth than all I can leave you beſides. It will bee a wiſe Maſter to teach you, a diligent

diligent ſervant to attend you, a diſcreet Counſellour to admoniſh you, a witneſſe of the well-ſpending of your time, a faithfull friend, and of great account, able to credit thee even with Princes: and theſe things cannot by any meanes bee gotten, without thine owne diligent ſtudy. Even ſo our loving Father in CHRIST, tels us, by the mouth of his Sonne, our Saviour, that we ſhould not care for theſe earthly things, for they ſhall bee given unto us; but wee muſt care for the Kingdome of Heaven, for that cannot bee gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome, and

lasteth for ever; it will bring comfort to your hearts, even in this life, and bring you in favour with GOD and all good men, and everlasting happinesse, without woe, want, or end. Furthermore, I will tell you, what cause you have to take care for this Kingdome: if you lose it, you fall into a pit of everlasting destruction, where you shall be tormented with fire and brimstone for ever and ever, where no man shall ever come out againe; for there is no redemption: and therefore by all meanes possible I advise you to take heed. CHRIST endured the pains of Hell for you, because hee pitied you, and knew you were not able to over-

overcome them. Therefore you may beleeve mee, if you could beare all the paines of Hell one houre, and then could bee delivered, you would never come there againe for all the world; nay, you would never love the world, nor any thing that is in it, becauſe they are nothing but baits to draw men to deſtruction. But if the Devill get you once there, you can never come back againe; and Chriſt will never fetch you from him, for the Devill and Hee are enemies, and hee is able to live without any of his ſervants: for thoſe that will ſerve Him, ſhall have an everlaſting Kingdome, and live in joy and happineſſe; and thoſe

that will ſerve the Devill, he will torment them in fire and brimſtone for ever.

Now if Satan can get any to ſerve him, hee is worthy to have them, for Chriſt will none of them: and therefore I tell them now, if they come once in Hell with the Devill, they ſhall never come in Heaven with Chriſt; for hee is juſt, and will not meddle with the ſervants of another. But if any ſee his filthy and baſe wayes, and conſider the miſerable and wretched eſtate it will bring him unto, and then turne to me, (ſaith Chriſt) and defie the Devill and all his works, and ſerve mee, I will ſave him; for I am a Saviour, and that is my name, and my glory:

glory: for there is no Saviour but my ſelfe: *I came into the world to ſave ſinners*, but not ſuch ſinners as will ſerve the Devill: for though there bee none in the world but ſinners, yet thoſe that love me, and keep my Commandements, them will I ſave: but they that ſerve the Devill, I will deſtroy and torment them. Although all are ſinners, yet thoſe ſinners that plucke up their ſinnes, as a Gardner pulleth up his weeds, and caſts them behinde them, and follow me; although they bee weake, and feare that they cannot overtake mee, yet I will put forth my hand, and take hold of them, they ſhall not need to feare. The *bruiſed Reede*

will I not breake, and ſmoaking flax will I not quench: I came to binde up the broken-hearted, to preach liberty to the captives, and to comfort them that mourne: let all that labour and are heavy laden, come to mee and I will eaſe them. But thoſe that follow their ſinnes and are merry and joyfull, and carry them lightly, and never feele any waight in them, they never call for helpe to beare them: they cary them well enough, they daunce after the Devills pipe, they follow the Devill more ſwiftly, than my ſervants follow mee: for they follow nature, and the Devill helpeth them forward, and the world is a friend to them both, and they

they like laden Asſes follow the Devill with his treaſure, and make him their lord and Maſter, and yet ſome of them will not ſticke to ſay, they hope I will ſave them, although I have often told them, I will ſave none but my ſervants, and I will not meddle with them; for if they will ſerve me, they muſt cleane forſake mine enemy, the Devill, for hee is an enemy to mee and all mine, and doth all the deſpight againſt us that hee can, and I will not ſave him that will ſerve mine enemy: and therefore let them never preſume upon my mercy, for I have told them, that, *The hope of the ungodly ſhall periſh.* Hee that is an ungodly perſon, a ſwearer,

ſwearer, a drunkard, a prophaner of the Lords day, falſe in religion, careleſſe in life, and yet hopes to be ſaved by me, his hope is in vaine, and grounded upon no foundation; for I never made promiſe to ſave any ſuch: and therefore they have no reaſon to ſay, They hope, I will ſave them, except they ſpeedily returne from the Devill and his wayes, and follow mee and my wayes, for I have plainly told them, *Hee that will be my Diſciple, muſt forſake himſelfe, take up his Croſſe, and follow me, and aſſuredly I will ſave him.*

Mat 16.24

Now tell mee then, how would a man like one that ſhould ſerve his utter enemy, and doe what his enemy could

could deviſe to hurt and grieve him, and then when he had done all the hurt that hee could againſt him, when hee could doe no more, then he would come to him, and thinke to have a great bleſſing, and a great benefit of him? he ſhould ſurely be deceived. Then with what face can a ſinner goe to Chriſt, to ſave him when hee dieth, who would never ſerve CHRIST while he lived? Though God had commanded him to caſt all his care upon him, for he would care for him; yet hee hath ſpent almoſt all his time in ſerving the World, the Fleſh, and the Devill.

CHAP.

CHAP. 38.

Reasons of casting our care upon God.

I Will tell you great reason why you ought to cast all your care upon GOD, and none upon the World; for GOD is our Father, our Maker and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the childe, better than the childe; for the childe would surfet if hee might have his owne will: therefore let him bee content with that which his Governour will give him. Another great reason why we should cast all our care upon GOD, is,

is, becauſe when the Devill maketh all his poyſonous baites, wherewith he draweth an innumerable company of ſoules to Hell, hee covereth them all with ſome worldly thing or other, that they may not ſee the hooke: ſome he covereth with gold, ſome with ſilver, ſome with earth, ſome with clay, ſome with honor, ſome with beauty, ſome with one thing, and ſome with another. He will not lay his baites alike; for he is cunninger than a fiſher: he knoweth a little bait will ſerve for a little fiſh, and a great baite for a great fiſh; for a great baite will not ſerve to catch a little fiſh, nor a little baite will not ſerve to catch a great fiſh.

And

And beſides this, hee muſt have the alteration of baites, as the cunning fiſher well knoweth: but with theſe baites he muſt have a ſharpe hooke to take them, and a long line to draw them to himſelfe. So ſoone as hee ſeeth they have ſwallowed the ſweet baite, he lets them play a while with it, but before it bee long hee draweth them out of the ſweet ſtreame the water of life, and throweth them into a pan of boyling liquor: and as ſometime the fiſher is faine to intangle the fiſhes with his Nets, and ſo take them: even ſo Satan findeth the humour of every man, and then hee ſearcheth in the World to finde a baite fit for him,

and

and having found the baite, hee presently poysoneth it: then hee puts in a hooke and a line, to draw him from the pure sweet streame, the water of Life, the Word of GOD; and then he lets them play a while with the poysoned baites of the World, and even so drawes them to him, and throwes them into a Fornace of boyling Brimstone, whose boyling shall never end. Now, there is none that can keepe us from the baites of the Devill, but onely GOD our Father, our Governour, our Saviour and Sanctifier: and had wee not need then to cast all our care upon GOD, sith wee are in so great a danger, and none can keepe us from the Devill,

Devill, but he? Wee cannot keepe our ſelves from the baites of the Devill, no more than Children can guide themſelves in al their waies, to feed, learne, governe, and cloath themſelves, without the helpe of their father and governour. Shall the children depend onely upon their father and Governour, and ſhall not wee depend onely upon our GOD, that is our Maker, our Father and our Governour? and who, when wee fell from him, and followed the counſell of the Devill, ſent his onely Son to die for us, and to endure the paines of Hell for us? The Holy Ghoſt ſaith: *If he hath given his Son for us, will he not with him give us all things alſo?*

Rom. 4.32

ſo? and yet ſhall we not dare to depend upon him? Is he not able to dry up the waters of the Red-ſea, that thou mighteſt goe on foote dry-ſhod thorow? Cannot hee raine thee *Manna*, that thou needeſt not ſtarve? Cannot our God give thee water out of the Rocke? Hee giveth thee water out of the Rocke Chriſt every day: Oh that thou wouldeſt receive it! But I know what thou wouldeſt have; thou wouldeſt have Quailes to fulfill thy luſts: for *luſt, when it conceiveth bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death.* Then maieſt thou crie; *O wretched man that I am, who ſhall deliver me from the body of this death?*

Iam 1.15.

Rom. 7.24

I

I thanke GOD throngh Ieſus Chriſt our Lord, it is he that muſt deliver me from this body of death. And yet thou wilt not follow him, nor depend upon him. Another reaſon why thou ſhouldeſt follow Chriſt, and depend upon him, is, becauſe if the Devill finde thee at any time alone, thou canſt not eſcape his hands, and therefore my greateſt deſire is, that I might perſwade you to caſt all your care upon GOD, and none upon the world: nay, I pray GOD that Chriſt may prevaile with you, for hee hath gone about to perſwade you already, and told you a reaſon; For hee careth for you: and if he careth for you, you need no more care, for

for youſhall bee well provided for:therefore obey him, caſt all your care upon him, and care not for this world: live as hee hath appointed you, labour in your vocation ſixe dayes, and keep the Seventh holy to the Lord, and in all your labour uſe no kind of deceit, nor deſire to bee rich. Doe you labour in your vocation; and bee ſure you pray morning and evening, and at noone,and at all times, and heare and reade the Word of GOD, and meditate on that day and night, and follow CHRIST, and take hold on him by faith: let that bee all your care; and for your bodily goods take no care. If you dare not truſt God with your bodies, who feedeth

feedeth them as you see every day, how dare you trust him with your soules, which you cannot well discerne by reason of your earthly nature? You have a promise for your bodies, if you will serve GOD, and keepe his Commandements; and yet many dare not trust him: they would serve him with all their hearts, if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter, for they must have an end. And for your soules, you have but his Word and Promise, upon condition that you follow CHRIST, and take hold of him by faith: now if you neglect the condition, the Promise

is

is void: and yet you ſay, you durſt truſt GOD with your ſoules, when you never goe about to keep his Commandements: you never follow Chriſt, nor take hold of him by faith, nor have you any experience by your bodies, for you never truſt Chriſt. *David* ſaith, *I have killed a Lion and a Beare, and therefore I dare venture on this uncircumciſed Philiſtine.* If hee had ſuffered the Lion and the Beare to have overcome him, hee had never overcome the Giant, and then had hee never beene made the Kings ſonne. So, if thou wilt overcome that great *Goliah*, thou muſt firſt kill the Lion and the Beare: thou muſt firſt overcome the

1.Sam.17. 34,35.

the Temptations of the World, if thou meaneſt to overcome the Devill, and ſo be made the Kings Sonne of Heaven.

CHAP. 39.

Againſt immoderate care.

OUr Saviour ſaith, *Care not for to morrow, let to morrow care for it ſelfe, the day hath enough with his owne griefe.* Here you ſee that our Saviour pities you, that you will take ſuch care; and willeth you that you ſhould not care for the next morrow, becauſe you doe not know whether you ſhall live till then, or no: for CHRIST ſaith, *Thou foole, this*

this night will they take away thy ſoule from thee. As if CHRIST ſhould ſay, If thou dieſt with taking care for this World, thou loſeſt the Kingdome of Heaven, and thou ſhalt lie burning in hell-fire. Then, doſt thou not ſhew thy ſelfe a foole, to take ſo much care for this world, ſince thou knoweſt that hell-fire is before thee, thy goods are behinde thee, and thou knoweſt not who ſhall enjoy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall live or no, or ſpend and waſte them wickedly, as thou perhaps haſt gotten them, or whether they ſhalbe otherwiſe deprived of them, or no. Pſal. 39. 6.

A thouſand wayes may ſeparate thy ſonnes and their goods farre aſunder: thou knoweſt not but that the World may end; thou knoweſt not what ſhall become of thy goods, or whether any body ſhall enjoy them or not: and to ſay the truth, ſome of you make ſure worke, that none ſhall enjoy them; for whoſoever getteth them, were better be without them, if they bee not gotten in the feare of God, and then they cannot bee enjoyed in the faith of Chriſt; for it is not lawfull to have ſtolne goods in thy houſe: and thy goods may bring a puniſhment upon thy children; and therefore thou art a foole to take any

care

care at all either for or about theſe things; and thou art a foole, becauſe thou doeſt care, yea, and ſpend all thy care about theſe things. Thou knoweſt if thou doeſt not ſpend thy time in the feare of God, which is but *the beginning of wiſedome*, and in the faith of CHRIST, which is the end and finiſhing of wiſedome; thou thy ſelfe, thy body and thy ſoule ſhall lie burning in Hell-fire for ever and ever, and there is no meanes for thee to bee delivered. Thou mayſt turne thee and tumble thee in the fire of Hell, and canſt never get out, and wonder at thy ſelfe, that thou wert ſuch a foole, to take care for thoſe things which thou ſhouldeſt

never know what became of them, and take little or no care for thy ſelfe, when thou knoweſt thou ſhouldſt come to this wretched and miſerable end, that would never end.

Here, in the World, none dare call a rich man foole; but *CHRIST* ſaith, he is a foole that ſetteth his heart on theſe worldly things. But, if by taking care for worldly things hee miſſe Heaven, and fall into Hell, hee will call himſelfe a thouſand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing; nay, it is worſe than nothing: for his owne conſcience will tell him; if hee had

had had nothing, hee ſhould have cared for nothing, and ſo hee might have ſerved GOD, and gone to Heaven: and having ſomething, his care was ſo much to compaſſe more, that indeed hee had gotten nothing but everlaſting torment.

And now hee knoweth not what to doe: ſometimes hee thinks, I would I might creepe thorow ten thouſand Hels, and bee ten thouſand millions of yeares in crawling thorow them, to goe to *CHRIST*, and then get faith, and take hold on *CHRIST*: for he knoweth now, that none can come to GOD, but by faith in his Sonne; for the which hee would now take all the

paines that could ever bee adviſed, to obtaine that faith in the end; and yet hee thought, whileſt hee was in this World, that one Sermon in a Moneth would have ſerved him to have gotten that faith: but hee ſeeth hee would not beleeve the Word of God; for Gods owne Word willed him that hee ſhould not *labour for the meate that periſheth*, but for *the food of everlaſting life*. And leſt hee ſhould doubt of theſe things which GOD ſaith; Chriſt ſaith, *Conſider the Lillies of the field, they labour not, neither ſpinne they: I ſay unto you, that Solomon in all his glory was not cloathed like one of theſe. If GOD ſo cloath the graſſe*

graſſe which is here to day, and to morrow is caſt into the fornace, will he not do much more for you, Oh yee of little faith! Here Chriſt tells them that will not beleeve his promiſe, and follow his counſell, they are of little faith. And the Holy Ghoſt telleth us, that *faith commeth by hearing* of the Word preached: and, *Without faith it is impoſſible to pleaſe GOD:* And there were never any ſaved, but by faith, nor there were never any damned, but for want of faith. For the Holy Ghoſt ſaith, *He that commeth to God, muſt beleeve that God is, and that hee is a rewarder of them that ſeeke him.* Hee did not beleeve that GOD would provide for him in

this world, and ſave him in the next, becauſe hee wanted faith. And hee wanted faith becauſe his delight was not as *Maries* was, to leave his worldly affaires, and to heare the Word preached. Hee could not pray that hee might profit by the Word preached, becauſe he had no knowledge by the Word to ſee his wants.

Hee had no knowledge, becauſe hee had not continually heard and read the Word, which would have taught him to have knowne GOD and himſelfe. If hee prayed ſometimes without knowledge and faith, his prayers were vaine and frivolous.

And thus hee ſeeth it was his

his owne negligence that brought him to Hell, becauſe hee would not labour for the meate that periſhed not, and now hee is ſo vexed at himſelfe, becauſe hee did not follow the counſell of our bleſſed Saviour Chriſt, that tooke ſuch paines for him, and gaue him ſo many warnings, and told him how he ſhould finde it, if he would follow his counſell; that hee would now, if it were poſſible, bee revenged on himſelfe: as *Iudas*, when hee had done that which Chriſt had warned him of, and ſaw that now it could not bee undone, hee laid violent hands on himſelfe, to bee revenged upon himſelfe. But when they ſee they Matt. 27. 4.

cannot bee revenged on themſelves, nor no way can mitigate their torment, then they are ten thouſand times more tormented with torments, which cannot bee expreſſed: then they will defie Satan, and cry out againſt the World they loved ſo well, and ſay; Satan laid all his baites by the things which are in the World, yea, many baites hee laid, and tooke many even with things that were lawfull to bee uſed in the World by the appointment of GOD, as you ſhall ſee. Meate is ordained of GOD for the nouriſhment of man; and yet how many doth Satan take with the ſinne of Gluttony? And therefore take heed

heed that thou eateſt temperately. *Meate is ordained for the belly, and the belly for meat, but God will deſtroy both them and it.* Drinke is very lawfull, yet how many doth Satan take with the ſinne of Drunkenneſſe? And therefore Chriſt ſaith, *Take heed leſt at any time your hearts be overcome with drunkenneſſe, and ſurfetting, and cares of this world.* Marke this counſell of CHRIST, *Leſt at any time.* As if hee ſhould ſay, Bee continually carefull, leſt thou art overcome with ſurfetting and drunkenneſſe, and cares of this world, for thou mayeſt ſurfet, and bee drunken with any thing thou takeſt care for in this world.

1. Cor. 6. 13.

Luk. 21. 34

And

And therefore *CHRIST* saith, *Take no care, and dot not say, What shall wee eate, and what shall we drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heavenly Father knoweth, you have need of these things: but first seek the kingdom of God, and his righteousnesse, and all these things shall bee ministred unto you.* Oh the mercy of GOD, which would tell you that your heavenly Father knew that you had need of these things, and hee would give you that hee knew sufficient! *Seeke yee the kingdome of Heaven, and these things shall be ministred unto you.* Seeke yee the heavenly treasure, and a little of

Mat. 6. 31, 32.

of this earthly traſh will ſerve the turne. And if you knew how Satan hath poyſoned all, or the moſt of it, you would bee afraid to take any of it. But if you take nothing but at my hands (ſaith *CHRIST*) Satans poyſon ſhall never hurt you: but if you begin to bee your owne Carvers, Satan will ſo ſawce it with ſweet poyſon, that hee will deceive the wiſeſt worldlings in the world. And therefore ſee you take nothing but at the hands of the *LORD*; for Satan hath ſpred his net, as the Spider doth her Webbe. Now the Spider lieth cloſe hidden in a darke hole, untill the ſilly Fly be intangled, and then he comes and taketh her as his owne:

owne: and even ſo Satan lyeth cloſe untill hee ſee you entangled with the things of this world, and then hee claimeth the world, and you, and all for his owne.

CHAP. 40.

The poyſon of outward things.

SEe how Satan hath poyſoned all things in this World: as Apparell, with pride; Honour, with haughtineſſe; Beauty, with vanity; Recreations, with ſwearing; Riches, with covetouſneſſe; a thing cleane againſt reaſon: for the naturall man would thinke, that he which is rich, need not bee covetous, and yet it is commonly ſeene, the more rich, the more

more covetous. Yea, and even our vertues, how doth Satan ſeeke to poyſon them? As for liberality, how doth hee ſeeke to poyſon it with prodigality; and honeſt labour with carefulneſſe? And therefore S. *Iohn* ſaith, *Love not the World, nor the things that are in the World; for the love of the World, is enmity to God.* Then ſome worldly man will ſay, What? ſhall we doe nothing? Yes: but ſee how ſoone the Devill will lay a ſnare to intangle thee withall, that thou mayeſt be idle; the very baite with the which hee catcheth all: for many deſire goods, that they may bee idle; and the Devill hath ſome leaſure to talke with a man, when hee is

1. Ioh. 2. 15

is idle; and idleneſſe bringeth a man to many vaine recreations, and ſo to much eating and drinking, and to many wicked ſinnes. The Holy Ghoſt ſaith, that *wee ſhall give account for every idle word that we ſpeake:* and therefore thou mayeſt not be idle by any meanes. Thou muſt labour ſixe dayes, for God hath commanded thee ſo to doe: and thou muſt doe it, not for any care thou haſt of the world, but becauſe GOD commanded thee, and thou muſt ſhew thy ſelfe obedient to him; and all thy care in thy labour, muſt bee how to pleaſe him, and leave the ſucceſſe of thy labour to him: and thou muſt bee carefull in thy labour

bour, that thou takeſt no care for thine owne profit, nor thine owne pleaſure, but how to pleaſe God, and then let it pleaſe thee: but be ſure it pleaſe not thee, and offend GOD. And thus thou muſt labour ſixe dayes, and follow the Commandement of God, and his example, after whoſe Image thou wert made, and whom thou art to imitate: he laboured and made in ſixe dayes theſe things for thee; labour thou to obey him: hee laboured and looked over his worke, and ſaw it was good: ſo thou muſt labour and looke over thy worke, and ſee that it bee good before GOD. Though there are many imperfections in thee, yet becauſe

cause thou art reconciled to GOD in CHRIST, and now shewest thy humble obedience to his Commandement, that thou wilt neither bee idle, nor yet labour for thine own profit or pleasure, nor doe thine owne wayes, but see that thou doest those things, that hee hath appointed thee, taking hold of Christ by faith; hee accepteth them for good, through Christ, who hath fulfilled all for thee: for *Obedience is better than sacrifice.*

1. Sam. 15. 22.

Then also thou must rest the seventh day: for so for thy ensample hee rested, and commanded thee to rest that day, and to keepe it holy to the Lord. Now he commandeth thee to leave all earthly

busines,

buſineſſe, and attend upon him, and heare what further inſtructions hee hath for thee, how to ſtrengthen thy faith, how to take hold on Chriſt, and how to come to his Kingdome.

Now thy care muſt bee, how to learne at his mouth to keepe his Commandements. Now hee will ſhew thee the figure of that everlaſting Reſt, which hee will bring thee to, through Chriſt. Now if thou beeſt not very ready and diligent to attend upon him the Seventh day, thou ſheweſt that all thy labour on the ſix daies was for thine owne pleaſure or profit, more than for thine obedience toward the LORD thy GOD: for if

if thou wouldeſt have obeyed him in thy labour in the ſixe dayes, thou wouldeſt have obeyed him in the reſt, the Lords Day alſo. This ſhall bee a witneſſe to thine owne Conſcience, leſt that thou bee deceived, as many bee, who thinke that they labour all the weeke to pleaſe GOD, when indeed they labour to pleaſe themſelves, becauſe the Commandement pleaſeth their humour better than to keep holy the Lords day, and they will bee willing to take one houre from the LORD in the morning, and another in the after-noone, or two, it may bee: which ſheweth that their mindes and affections are more on the World,

World, than on the true ſervice and obedience they owe to GOD.

CHAP. 41.

Prodigality ſet out.

SOme thinke that the prodigall man taketh too little care for the World: but I ſay hee is a wicked man, and taketh too much care for the World, and too little care to pleaſe GOD. Hee is an idle man, and will not labour ſixe dayes. Hee is a diſobedient man, and will not keep holy the Lords Day. Hee is a waſtefull man, he will ſpend waſtefully for the vaine-glory of the world, which ſome ſay they care not for: hee leaveth thoſe

thoſe things which GOD hath given him and his Family, without care. Yea, hee is a covetous man, for hee will borrow of others, and ſpend it waſtefully, and never pay it againe. Hee breaketh the Commandement, which ſaith, *Owe nothing to any man but this, that you love one another:* for the Holy Ghoſt ſaith, *The ungodly borroweth, and payeth not againe, but the mercifull man is liberall, and lendeth.*

Rom. 1. 38

Pſal. 37. 21

Some will ſay, they would pay if they had it: but indeed they will not have it, becauſe they will not obey GOD, and live as hee hath appointed them. They are proud, and will ſpend ſo far beyond their Calling, that they

they have nothing to lend to the poore children of GOD, becauſe they ſpend either upon the wicked, or in exceſſe, when there is no need, or upon thoſe that have as little, or leſſe need than themſelves. *Such a perſon is worſe than an Infidell, becauſe he provideth not for his houſehold.* 1. Tim. 5. 8 God doth not ſay, Becauſe hee taketh not care for his owne houſhold; for all his care ſhould bee to pleaſe GOD: but he careth not to pleaſe God, neither doth hee obey GOD to labour ſixe dayes, and to ſee his houſehold labour: for whileſt hee is idle, or uſing ſome vaine paſtime, out of his Calling, his children and ſervants diſobey GOD, and miſſpend

ſpend their time, and weaken his eſtate, and all through his owne careleſneſſe to pleaſe GOD. Hee ſheweth himſelfe no good Chriſtian; for a good Chriſtian life, is a carefull life: not carefull of the world, but carefull leſt the world ſhould hinder him any way from ſerving of GOD, either in being too negligent in his Calling, and ſo provide not for his houſehold, and become worſe than an Infidell; or leſt hee ſhould bee covetous, and become the man whom GOD abhorreth. And yet there be ſome ſo ignorant, that they will ſay, The prodigall man beareth a noble minde. But hee beares a wicked minde, and they know not what a noble

noble minde is, that say so. Our Peeres and Princes are called Noble men, because they beare noble mindes, that is, they are vertuous, and temperate, and discreet, gouerning the Commonwealth according to their Calling, regarding the vertuous, and keeping under the vicious, holding in the Prodigall, who would runne away with a whole Kingdome, if they might have it: nay, no Kingdome is able to satisfie prodigall persons; for their disobedient humour will never be satisfied, because they doe not labour to keep the Commandements of GOD. Some are more affected with this sinne than others, but all that are not infected with prodi-

gality, have a disobedient humour, they are undiscreet, because they cannot spend when they should, and spare with discretion, when the time is. They are unthankfull because they doe not heartily thanke GOD for his blessings, but wish they were more. Neither will they bee thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their service, they will thinke they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed such are not to be about Princes or Peeres, no more than the covetous. Some wise and learned men have disputed, whether the cove-

covetous or the prodigall be the worſt member in the Common-wealth; But I pray GOD you nor yours be none of both: but heare what the Holy Ghoſt ſaith; The covetous is the man whom GOD abhorreth: The Prodigall is worſe then an Infidell. And thus I leave them, and pray to God for Chriſt his ſake, they and we may leave both thoſe and all other ſins, and take hold of Chriſt by faith, and live through him, with *GOD* for ever and ever.

CHAP. 42.

Difference betweene an act, and habit of ſinning.

NOw you muſt know this, that the deare children of God for want of diſcretion, do ſometime an act, which may bee called covetous, and yet not upon a covetous humour; and an act that may be called prodigall, and yet not upon a prodigall humour, but for want of diſcretion at that time: For there is none ſo diſcreete at all times, that is not ſomewhat infected with either of theſe ſins: for we are infected with all ſins, and therefore *GOD*, in great mercy to man, made the Sabbath, or Lords

Lords Day; ſo that if a man did in ſixe dayes over-ſlipp himſelfe, as indeed wee all doe, and did not reconcile himſelfe to GOD every night, as wee ought to doe, yet on the Lords Day, the Lord calleth him to him, and ſheweth him his faults, and wiſheth him to bee reconciled to him through Chriſt, and breatheth into his face the breath of life againe, and renueth in him the Image of GOD againe, that was decayed by his ſinne, and ſo he goeth home a renued man. And therefore, I ſay, and ſay truely, that all the Writers in the World cannot expreſſe, what hurt that man, woman, or childe doth himſelfe, that doth not attend

on the Lord on the Lords Day: neither can any man or woman doe their ſervants more hurt, than to keepe them from the *LORDS* houſe that day. The *LORD* hath charged thee that thou (if thou haſt any under thee) ſhalt ſee them come, and come thy ſelfe, as thou wilt anſwere it: for the *LORD* himſelfe is now there prepared to teach thee and thine: and therefore goe to him, and goe prepared: *Cleanſe thy heart of all earthly things*; and know that he is there to ſee thine heart, and all thine affections and behaviour. Some will ſay, I would goe to the Church, but there will bee little. But I ſay unto thee; I feare that thou

thou wilt not learne that little. If *GOD* for thy diſobedience, will ſpeake but a little to thee that day, yet thou haſt a great deale to ſay to him, confeſſe thy ſinne, ſhew thine obedience, bee an example to them which would ſtay from the preſence of GOD, pray for his grace upon thee and them, and the whole Church, and appeale to the promiſe of God, *When two or three bee gathered together in his Name, he will be with them*: Pray that God may ſend his Word plentifully for Chriſts ſake, although our ſins deſerve to have it taken away altogether: ſeek to doe ſome good to the poore, although there bee but a poore company Mat.18.20

of you gathered together. Move the people to provide themſelves a Preacher, tell them of their wants, ſpeake to the Magiſtrates: mourne to ſee the Alehouſes full, and the Church of God empty.

CHAP. 43.

The ſervice of the Lords day ought to be publike.

SOme will goe to the Church of GOD in the fore-noone, and in the after-noone they will ſerve GOD at home; but thou canſt not doe God ſo great ſervice at home: ſerve him ſixe dayes at home, and the ſeventh goe to the Church of the Lord, if God be truely worſhipped there,

there, as I pray God he ever may bee in our Churches to the Worlds end; and I pray God you may bee true worſhippers of GOD. And alwayes in the Church of GOD, both fore-noone and after-noone, let there be one the more for thee. But of this I warne you, for the love I beare to your ſoules and bodies; if you cannot get the people to provide a Preacher, which may diſpence the Word truely and ſincerely, remove you where you may have, and heare the Word ſo preached: for, *Where the Word of the Lord is not truely preached, the people periſh for want of knowledge.* But if you can get a Preacher where you Pro. 29.18

dwell, and doe good both to your ſelves and others, I thinke it better ſo: for

Matt. 9. 37, 38. *The harveſt is great, but the labourers are few, therefore pray the Lord of the Harveſt to ſend forth labourers into his harveſt:* For the true labourers indeed, are not few, but very few: for as the Holy

Phil. 2. 21 Ghoſt ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts. All*, is taken here, as it is in many other places for the moſt part; for the moſt ſeeke their owne: nay, it would ſeeme well, if ſome would bee contented with their owne; but they ſeeke more than their owne: if they examine themſelves well, they ſhall finde it ſo; whereas the true Preachers

of

of *Gods* Word will bee contented with leſſe than their owne; ſo they may winne ſoules unto CHRIST, they care not. They count all the world dung, as indeed it is, ſo they may bee Chriſts, and draw many to him. I hope in *GOD*, that through his grace ſome of you will bee Preachers. I pray *GOD*, for Chriſts ſake, to enlighten you with his Spirit, and give you grace that you may bee truely godly, and very zealous for the glory of *GOD*, labouring by all meanes poſſible to increaſe the glorious Kingdome of Chriſt. And of this bee ſure, if you will loſe nothing of your owne, you will never win many to Chriſt: and marke how the Holy

Holy Ghoſt ſaith, *They ſeeke their owne.* He doth not ſay, They ſeeke more than their owne: but, *They ſeeke their owne.* As if hee ſhould ſay, as indeed he meaneth; They buſie themſelves about ſeeking their owne, but in the meane time they neglect the great worke, and the great buſineſſe that I had ſet them about, to gather together the ſoules that JESUS CHRIST the Sonne of GOD ſhed his heart-blood for; and contrary to all reaſon, they looke for their wages, before they have done their worke. Saint *Paul,* which was called to bee a Preacher of the Word of GOD, ſaith, *Woe to me, if I preach not the Goſpel.* But hee doth not ſay, Woe be to mee

1.Cor.16.9

mee if I ſeeke not goods. He ſaith, *Neceſſity is laid upon me to preach the Goſpel.* But hee doth not ſay, Neceſſity is laid upon mee to get goods. Yet ſome of them will ſay, they muſt not loſe their goods and right; rather they muſt goe to law for them; but contrary to the Law of GOD, they neglect their duty in his Church, they doe not ſtudy how to divide the Word of GOD aright, and to give to every one that which is fit for him. What doth the Holy GHOST call negligent Preachers, but *dumbe dogges that will not barke?* The dogge will barke and give warning to the whole houſhold within, if any danger bee neare: but thoſe

Eſay 56. 10, 11.

thoſe that ſhould deliver my meſſage unto my people, they buſie themſelves about their owne affaires, they ſlumber and delight in ſleeping; they will not call out to the people, and give them warning of the danger that is neare them; I pray tell me, or let any man tell mee, if he bee a good ſervant, which will goe about his owne buſineſſe, and neglect his Maſters or no? No man will account of ſuch a ſervant, but will caſt him off for naught: even ſo God will caſt them off for naught that ſeeke their own, and neglect the diligent ſeeking of that which is Ieſus Chriſts.

CHAP.

CHAP. 44.

The honourable Calling of Miniſters ſtained by world-lineſſe.

I Muſt needs ſay, I have beene very deſirous, and have often begged of GOD, that ſome of you might bee Preachers; yea, and all of you and yours, if it might pleaſe his divine Majeſty to beſtow ſuch graces upon you, as were meete for ſo high a Calling. But GOD knowes, I never deſired it, becauſe you ſhould get any thing in the World, but becauſe you ſhould get ſervants to *GOD*, and ſoules to CHRIST, and becauſe you might bee ſo inlightned with the Word, through the

the Holy Ghoſt working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worſe than nothing: for nothing doth no hurt, and the World doth much hurt. *I pray not for the World* (ſaith *CHRIST*) *but for thoſe thou haſt given mee out of the World:* thoſe that though their bodies bee in the World, yet their hearts, their mindes, and their affections are as high as heaven. *If you bee riſen with CHRIST, ſeeke thoſe things which are above, where CHRIST ſitteth at the right hand of GOD: ſet not your affections on things which are on the earth, but on things which are in heaven.* I pray

Ioh.17.9.

Col.3.1.

pray God for *CHRIST* his ſake, you may bee of thoſe, which *CHRIST* prayed for, thoſe which have their mindes and hearts buſied about heavenly things, and never taking care for the things of the World. Woe is mee, with feare, leſt any of you or yours ſhould love this world: but if it pleaſe GOD that any of you hereafter ſhould bee a Preacher, and love the World, I cannot expreſſe the griefe it would bee to mee, even ſo long as I were in the world. If any of you ſhould aske mee, if it were not as evill in another man, as in a Preacher? I anſwer, No; for it is a very dangerous, and indeed a damnable eſtate to love

love the Word. I know what I ſay: I doe not ſay, to bee covetous, or deſire to be rich, whereby one is moved to uſe unlawfull meanes to get goods: but I ſay to love lawfull goods which God hath given thee, and to neglect the ſervice of God about them; if it bee but in thinking of them: and to be at any time more loath to loſe thy lawfull goods, than to goe to Law, to the hurt of thy brother whom Chriſt died for: It is a wicked ſinne in any man, to ſet a rent or price of any of the lawfull goods or lands, more than thou, in ſuch a caſe, wouldeſt bee willing to give, it is a wicked ſinne. To let or ſell any thing to any man, for ſiniſter

The danger of dealing with wicked men.

ſiniſter reſpects, that thou doeſt not thinke to bee the true and faithfull ſervant of GOD, if thou mayeſt let it well to thoſe that are, is a ſin. But to let a Farme to any that thou doeſt not thinke to be the true ſervant of God, but becauſe hee is richer, or is better able to pay thee, or will give thee more for it, is a great ſinne: *For the earth is the LORDS, and all that is therein*, and hee hath ſet thee as a Steward over ſome parts of it, and thou art by his appointment to let it to his children and ſervants that love him; and becauſe many things have many prices, hee bids thee deale in all his buſineſſes, as thou wouldeſt bee dealt withall in

in such a case: He bids thee
Iob 31.9 *Deale liberally with thy brother, that his soule may blesse thee:* yet thou wilt neglect thy Brother, whom thou seest carefull to serve God in Christ, and let it to one that hath little or no Religion in him, because thou seest that hee can deale more warily in the world, or more easily, as the world calls it, though indeed it bee more wickedly before *GOD*: yet because thou seest hee is more able to pay thee thy rent, thou wilt let it to him, who is indeed *GODS* enemie, and for whom *GOD* never made it: for God made these things for his Children and his servants: and he doth neither love God as his

his Father, nor obey him as a ſervant: neither will hee more become obedient to *GOD*, and ſerviceable to his Church, if thou let him a good peny-worth: whereas, if he thrive not of it, hee will raile on thee, and on thy Religion, which is indeed againſt *GOD*; for he knoweth not, that it is *GOD* that giveth power to get goods, and that it is *GOD* againe that keepeth men ſhort: although ſometimes with his mouth hee ſpeakes it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not bee liberall to the poore children of *GOD*, conſidering their wants as if they were his owne: for hee hath

no

no natural affection towards them, becauſe they are not his brethren. Loe, here thou ſeeſt what to doe with thine owne, or as ſome ſay, GODS, and thine owne; or as the truth is, GODS, and not thine owne; and therefore thou mayeſt offend GOD in it: for thou art but a Tenant at the will of the LORD, and art to depart at an inſtant; yet thou haſt a great title under God; for thy time, and thy title is good, and lawfully thou mayeſt enjoy them; yet the love that thou beareſt unto them is utterly unlawfull, for it is the love that thou beareſt to theſe worldly goods that maketh thee to let them to ſuch a Tenant, as

as will neither ſerve GOD, nor doe good to the poore ſervants of GOD. The man to whom thou letteſt it may bee a civill honeſt man in the world, for among the Heathen, yea, among the Jewes that would kill Chriſt againe, if they had him, and hate the children of GOD, there are ſuch in the World as will deale civilly, and pay at their day, perhaps better than ſome Chriſtian. But if thou beeſt the true childe of GOD, thou muſt have a diſcerning eye of faith, which every one hath not, and know the childe of GOD, from an evill man: neither mayeſt thou judge the other for all that, but pray for him, and hope that, though he be not

not the true ſervant of *GOD* now, yet in good time, by Gods grace he may be. Thou mayeſt not impart the benefits of God, as neare as thou canſt, but to thoſe whom thou knoweſt to bee the Lords true ſervants, and thou muſt doe it for the love thou beareſt to God. Why ſhouldeſt thou not love *GODS* Children much more than any goods thou haſt? There is great reaſon to doe it, able to perſwade any man, if his heart bee not of ſtone. For *GOD* made us moſt excellent creatures according to his owne Image. Satan came by ſtealth and ſubtilty, and through envie ſtole away that excellent Image from us, and made us moſt ugly perſons,

persons, deformed Devills, so that wee are ashamed of our selves, ranne away and hid our selves, and we were good for nothing, but evill for all things, fit for nothing but fire-brands of Hell, into the which wee are ready every houre to fall, and GOD hath said, that if we suffered the devill to deceive us, hell should bee our portion, the Devill stood gaping to receive us: wert thou not in a miserable case. I tell thee, wee were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case, wherein hee was, and I am afraid, lest any of you should forget the estate wherein yee were

— and ſo become unthankfull, and fall into it againe. Oh the danger is great! But tell me, wouldeſt thou not love him that would come and make thee like a God again, and waſh away all thy filthy poyſon, and deliver thee from the ſlavery of the Devill, and from the fire of Hell, and ſet thee in Paradiſe againe; yea, in ſuch a Paradiſe as the Devill can never have power to deceive thee? And for thy better aſſurance, bids thee hold thee by him, and thou ſhalt never need to feare? If thou ſhouldeſt not love him and all his, thou wert greatly too blame. But I know now in thy diſtreſſe thou doeſt not make ſo much queſtion, whe-

whether thou ſhouldeſt love him or no; for thou thinkeſt it unpoſſible but that thou ſhouldeſt love him and all his, and doe whatſoever he would bid thee. If thou wert once in Gods favour againe, thou wouldeſt not diſobey him for all the Devills and Worlds that ever were. But oh the miſery! here is the thing: how is it poſſible that thou ſhouldeſt bee helped? GOD is thine enemy, the Devill is thine enemy, the World can doe thee no good, nor make thee cleane: for all thy blood within thy veines is corrupted, thy heart-blood is become moſt filthy poyſon, and thou art become moſt ugly, deformed like the De-

vill, and thou art a ſhame to thy ſelfe, although no body ſee thee but thy ſelf, and hell-fire is ſo bigge, that all the water in the world cannot quench it. Thus beginning to deſpaire, thy torments begin to increaſe, when thou couldeſt ſee no way to eſcape it: but oh the love of GOD, the wonderfull love of God towards thee, never to bee expreſſed, not for any goodneſſe that is in thee, for behold here what a filthy creature thou art; but for the everlaſting goodneſſe that was in himſelfe, his great mercy and wonderfull wiſedome, hee found a way, even for his owne ſake: or elſe Man and his poſterity had beene burning in Hell-fire;

fire, for ever and ever. How did hee finde a way? he ſent his owne Sonne to waſh this filthy creature, man; his onely Sonne, I ſay, the Sonne of God. And how did he waſh him? No water would make him cleane: he waſhed him with his owne blood, and hee ſweat water and blood, with waſhing of him; yea, he ſhed his heart-blood, and gave it man to drinke, that it might enter into his heart, and ſo runne thorow all his veines, and ſo cleanſe him indeed. *Mans fleſh was corrupted. The Sonne of GOD brake his Body, and gave them his fleſh to eate*, that it might renew their fleſh, and that their leproſie might bee healed. And the Sonne of God

Mat. 26. 37.

Gen. 6. 12.
Mat. 26. 26

did this indeed; hee brake his Body, and gave it us to feed on: hee ſhed his Blood, and gave it us to drinke, or elſe wee could never have beene cleanſed. But woe is mee, GOD would not accept him; he ſaid that man for his diſobedience to him, and obeying the Devill, muſt goe to Hell, and burne there. Oh the mercies of the Sonne of God, how is it poſſible they ſhould bee ſhadowed out! for no body can expreſſe the depth of it, that hee would endure the paines of Hell for us: hee being man, endured them, and being GOD overcame them: hee ſtopped the mouth of the devill, ſhut the gates of hell, tooke man by the hand, he having waſhed

Epheſ.3. 18,19. Gal.3.13.

washed him, and endured the paines of hell for him: hee takes him by the hand, I say, and leads him to his Father, hee accepts him in Christ. Oh the mercies of GOD in Christ, that are never able to bee set out by man! Man through his fall wrought his utter ruine alone by himselfe: Christ the Son of GOD, hath wrought his recovery alone by himselfe, without the helpe of any, and set man in a farre better estate than he was before: for now hee hath given him the hand of faith to hold on him, that hee may never fall: before, man was alone, but now hee is joyned fast unto CHRIST by faith. Now what hath man to

Ioh. 4.21.

Eccles. 7. 29.

Ioh. 7.16.

Ioh 11.25.

Mat.16.16
Mat.11.27

doe? To follow Christ, and take hold of him by faith. Not that man deserveth heaven by following CHRIST, no nor by his faith; but hee taketh hold of him, which hath deserved heaven for him, and brings him thither, and setteth him in a glorious place, by GOD his Father, and GOD accepteth him in CHRIST, and taketh him at his hands. *No man commeth to the Father but by me* (saith Christ.) Now oughtest not thou in conscience to love, obey, and follow his counsell, that hath done this for thee? And to love all his children and servants, better than the children and servants of thine utter enemy the Devill, who was not onely

ly enemy to thee, then, when hee firſt corrupted thee and thy ſeed, but he is utter enemie to thee ſtill, and not onely an utter enemy to thee, but alſo to Chriſt thy Saviour, and will by all meanes hinder him, and impoveriſh his Kingdome, and if hee can poſſible, he will bring thee from Chriſt to Hell againe? And wilt thou enrich his Kingdome for a little goods, (which CHRIST never bade thee get) who is an utter enemy to thy Saviour, and ſeeketh by all meanes to impoveriſh his Kingdome, to ſpeake againſt his Word, to ſcoffe at them that follow him; yea, often ſtoppeth their mouthes that would gladly ſpeak on CHRISTS

ſide, ſaying If thou art altogether on CHRISTS ſide,
Ioh. 19. 12. thou art not *Cæſars* friend, and wilt not inrich his kingdome?

Thou knoweſt when thou inricheſt Satans kingdome, thou weakeneſt the Kingdome of Chriſt, in that thou weakneſt thy faith; for thou canſt not in faith part with any of thy goods to one whom thou doeſt not thinke the ſervant of God in Chriſt,
Rom. 14. 23. and *Whatſoever is not of faith is ſinne.* And I prove this unto thee thus: When thou loſeſt the favour of GOD, and becommeſt a bond-ſlave of the Devill, thou loſeſt all the bleſſings, which GOD in mercy hath made for thee, and beſtowed on thee. But they

they did not then fall to the Devill: but did fall to the LORD, whoſe they were; for they were not thine before, but the LORDS, and therefore thou couldeſt not loſe nor forfeit them to the Devill: yet thou haſt loſt them from thy ſelfe, and they fell to the LORD, who lent thee them ſo long as thou didſt ſerve him: but the devill finding thee poſſeſt of them, claimeth them now; not that hee hath any right to them, but like an uſurping Tyrant, and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-ſlave, and all thy goods to bee at his commandement, but thou haſt nothing to

to loſe but thy ſelfe, and that thou loſeſt; but CHRIST redeemed thee. Take heed therefore; for as an uſurping Tyrant, who having gotten once poſſeſſion of a Kingdome, will ever after lay claime to it, and will uſe all the meanes hee can to get it againe; and the firſt poſſeſſion is not onely a great light to make him get it the eaſier; but alſo it maketh him, if he get it againe, to keepe it more ſtrongly, and fortifie it with a mighty power, and keepe watch and ward in it, that hee will never loſe it againe: So will the Devill; and therefore take heed thou deale not with any of the ſervants of the Devill, nor by no meanes inrich his King-

Kingdome. If a noble and worthy minded man, who hath great poſſeſſions, paſſe by ſome puddle, where hee ſhould ſee an Harlot caſting away her owne ſonne; if he ſhould enquire for the father, and finde, that contrary to nature, hee were runne away from his owne childe, leaving it to utter ruine and deſtruction; if this noble-minded Gentleman ſhould take up the childe, and cauſe it to bee waſhed, and cloathed, and fed, and cauſe it to bee inſtructed and taught thoſe things which it were fit it ſhould learne, and when hee came to bee a man, hee ſhould ſay, I found thee thus and thus, and ſeeing no body had care of thee, I tooke thee

thee up, and ever ſince maintained thee in good eſtate; and now I would have thee acquainted with my affaires and buſineſſe; for I meane to truſt thee with thoſe things that I have: for ſo it is, my King calleth for me, and the affaires of my Countrey require that I ſhould neglect mine owne buſineſſe, and attend upon them; wherefore I leave my Lands, Lordſhips and Tenements with you in truſt, till I come againe: let them to my friends, and let them peny-worths, that they may well live upon them: let your owne friends ſome part of them; deale ſo in it, as at my comming home I may finde you faithfull. Now if this ſervant ſhould

ſhould neglect his charge, neglect his owne friends, and his Maſters, and goe for a little more rent, which his Maſter cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the lands and goods of this noble Lord, would bee ready to bid him battell at his returne home, and to ſtrike at him with his owne ſword; judge you, would not this Lord thinke hee had dealt very evill with him? Nay, would not every honeſt man that ſhould but heare of it, thinke and ſay that hee had dealt moſt vildly with ſo good a Lord and Maſter, and that hee were never meet to come in the com-

company of an honeſt man againe? Thus hath Chriſt dealt with us; When our wicked father, and ungodly mother, *Adam* and *Eve*, caſt us into the puddle of ſinne, and ranne away and left us there, where wee ſhould never have beene able to have gotten out, JESUS Chriſt the onely Sonne of the High and Mighty GOD, our merciſull LORD and SAVIOUR came by, and waſhed us, and brought us up at his owne coſt and charges, and wee have nothing but from him; hee taught us himſelfe, in all good doctrine: aud being gone to overcome the enemy of the King and Countrey, hee hath left his goods with thee, bids thee, to deale well

well with his ſervants, and let them good peny-worths, and deale not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and ſell, marry and give in marriage with them: yea and thinkeſt becauſe thou findeſt them more rich in the world they are better for thee to deale withall, and yet they are the utter enemies of thy Lord, and will bee ready at his comming to bid him battell, and ſtrike at him with his owne ſword. 2. Cor. 6. 14.

CHAP. 45.
The right uſe of goods.

HEre thou ſeeſt, what cauſe thou haſt to love Chriſt and his ſervants: and how

how thou oughteſt not to love thine owne, but to uſe it, as the Lord hath appointed thee, whoſe indeed it is. If thou dealeſt not with thy Lords goods and lands, as hee hath appointed thee, art thou not in a great fault? ſurely thou haſt nothing to ſay for thy ſelfe; ſave to appeale to his mercy, confeſſe thy ſins, and amend thy life, But if a Preacher, whom God hath inlightened to ſee what hee was out of Chriſt, and what he is in CHRIST, and hath willed him to tell the people from his mouth, how hee and they would now behave themſelves inwardly in their hearts, and outwardly in their goods and ſubſtance: if hee, I ſay, whom

Tit. 2. 1.

whom God hath ſet upon a hill, to give light to many: if he, I ſay, whom God hath given much unto, and of whom much ſhall bee required: if hee, I ſay, whom the Sun of underſtanding ſhould ariſe upon: nay, if he, I ſay, in whoſe heart the glorious Son of GOD ſhould ſhine, will darken his glory with the thicke cloudes, or rather thicke clods of this earthen world, his ſinne is great: but what did I ſay, darken their light? nay, they darken the light of the Goſpell, that all ſhould ſee to goe by: nay, they darken the glorious light of the Son of God, and eclipſe his Glory; whereas *they ſhould draw many unto* CHRIST by their liberality and

Mat. 5.14.

Luk. 12.48

1. Tim 4. 16.

and true preaching, they drive many from Christ, by love of their owne (as they say) and by their idlenesse and negligence in preaching (as I say) and I say, this love of their owne, as they call it, a thousand times worse in them, and doth a multitude more of hurt, than in other ordinary men, who love the world as well as they, but there are not so many that look on them, and God hath not set them for a light, as hee hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not unlike the enemy of the Israelites, who said, *Fight neither against*

againſt more or leſſe, but againſt the King of Iſrael. So our enemy the Devill, hee fighteth neither againſt more or leſſe, but againſt the Captaines of the Church; namely the Preachers; for hee knoweth, that if they bee once overcome, then the whole Army will ſoone bee confounded and brought to nought. Bee you all upholders of them, which by no meanes can bee done, but by prayer: for as our Preachers ſhould pray for all, ſo all ſhould ſend up their prayers to Almighty GOD in the Name of his Son, to ſend his Holy Spirit into the heart of the Preachers, to ſanctifie them throughout, that they may bee holy in body and minde

minde following the example of our Saviour CHRIST, who ſaid to *Peter* his Apoſtle, whom he had appointed to be chiefe Preacher to the Church of the Jewes, *Peter, Peter, Satan hath deſired to winnow thee like Wheat, but I have prayed that thy faith faile not.* Againe, S. *Paul*, appointed by the Son of GOD to bee chiefe Preacher to the Church of the Gentiles, witneſſeth of himſelf, ſaying, *The meſſenger of Satan was ſent to buffet mee, but I beſought the Lord Ieſus that hee might depart from me.* Now in theſe two great combats made betweene the Devill and the deare children of GOD, yee ſee that prayer is the weapon whereby the Tempter is

Luk. 22 3.

2. Cor. 12. 7, 8.

is overcome. Wherefore I earneſtly intreat you, let your prayers alwayes bee ſent up to GOD, through Chriſt, for the Preachers, and all ſuch as are in high places, that ſo they continuing firme and ſtedfaſt, your faith may by them be more confirmed.

And the bleſſing of GOD Almighty, the Father, the Sonne, and the Holy Ghoſt, be with you all, from this time, even unto the end of the World.

Amen.

FINIS.